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AN ESSAY ON THE WRITINGS OF DR.  
DWIGHT.

(Continued from p. 138.)

*The Sovereignty of God.\**

IN maintaining the doctrine of divine sovereignty, a doctrine which lies at the foundation of the Calvinistic system, our author prefers an appeal to *facts*, as affording the most satisfactory evidence, rather than submitting the question to a course of abstract reasoning, which is more difficult to be followed, and more dubious in its results. He observes—

"The mode which I shall pursue, to illustrate the truth of this doctrine, will probably be thought singular: I hope it will be useful. Metaphysical arguments, which are customarily employed for the purpose of establishing this and several other doctrines of theology, are, if I mistake not, less satisfactory to the minds of men at large, than the authors of them appear to believe. Facts, whenever they can be adduced for this end, are attended with a superior power of conviction, and commonly leave little doubt behind them."

And he subsequently remarks—

"I have not called up this doctrine at the present time, for the purpose of entering into any of those metaphysical disquisitions which restless curiosity, rather than sound wisdom, have commonly founded upon it; but on the one hand, to give it its proper place in this system of discourses; and on

the other, to derive from it several practical observations, which there is reason to hope may, by the blessing of God, be useful to those who hear me, especially to those who are students in this seminary."\*

The facts to which the worthy professor refers in evidence of this doctrine, are the following:

I. The birth and education of all men depend not upon themselves.

II. The course of life which men usually pursue, is very different from that which they have intended; and

III. The continuance of life does not depend upon man.

Each of these *facts* Dr. D. illustrates with his usual force and felicity of style. The following brief extracts, selected from the first of these illustrations, will afford a specimen of the course and character of his argument.

"The succeeding events of life are derived, in a great measure at least, from our birth. By this event, it is in a prime degree determined whether men shall be princes or peasants, opulent or poor, learned or ignorant, honorable or despised; whether they shall be civilized or savage, free men or slaves, Christians or heathens, Mohammedans or Jews.

"One individual receives his birth in the palace of a British nobleman, and is welcomed to the world as the heir apparent of an ancient, honourable, and splendid family.—While a child, he is served by a host of menials, and flattered by successive trains of visitors. When a youth, he is regarded by a band of tenants with reverence and awe. His equals in age bow to his rank, and multitudes of superior years acknowledge his distinction, by continual testimonies of marked respect. When a man, he engages the regard of his sovereign; commands

\* As the writer wishes to embody in this Essay his general views on the Sovereignty of God, he has not scrupled to avail himself of a passage or two on that subject, from a Review which appeared in a former volume of this periodical. To those, however, who may happen to notice this identity, it may not be improper to state, that as the passages proceeded from the same pen, it was not necessary to call in the aid of inverted commas to protect the writer from the charge of plagiarism.

\* Dr. D. was President and Theological Tutor of Yale College, Newhaven, United States.

the esteem of the senate ; and earns the love and applause of his country. " Another child, in the same kingdom, is begotten by a beggar, and born under a hedge. From his birth he is trained to suffering and hardihood ; is originally taught to beg and to steal ; is driven from the doors of men by the porter or the house-dog, and is regarded as an alien from the family of Adam. Like his kindred worms, he creeps through life in the dust ; dies under the hedge where he was born ; and is then perhaps cast into a ditch, and covered with earth by some stranger, who remembers, that although a beggar, he still was a man.

" A child enters the world in China, and unites, as a thing of course, with his sottish countrymen in the stupid worship of the idol Fo. Another prostrates himself before the Lama, in consequence of having received his being in Thibet, and of seeing the Lama worshipped by all around him. A third, who begins his existence in Turkey, is carried early to the mosque ; taught to lisp with profound reverence the name of Mohammed ; habituated to repeat the prayers and sentences of the Koran, as the means of eternal life ; and induced, in a manner irresistibly, to complete his title to paradise by a pilgrimage to Mecca. The Hindoo infant grows into a religious veneration for the cow ; and perhaps never doubts, that, if he adds to this a solemn devotion to Juggernaut, the Gooeroos, and the Dewtahs, and performs carefully his ablutions in the Ganges, he shall wash away all his sins, and obtain, by the favour of Brahma, a seat among the blessed. In our own favoured country, one child is born of parents devoted solely to this world. Of Jehovah he thinks as little, and for the same reason, as a Chinese or a Hindoo. *They* pay their devotions to Fo and to Juggernaut ; *he*, his to money and pleasure. Thus he lives and dies a mere animal ; a stranger to intelligence and morality, to his duty and his God. Another child comes into existence in the mansion of knowledge and virtue. From his infancy, his mind is fashioned to wisdom and piety. In his infancy he is taught and allured to remember his Creator ; and to unite, first in form, and then in affection, in the household devotions of the morning and evening. God he knows almost as soon as he can know any thing. The way of life through the Redeemer is early and regularly explained to him by the voice of parental love, and enforced, and endeared, in the house of God. As soon as possible he is enabled to read, and persuaded to search the Scriptures. Of the approach, the danger, and the mischiefs of temptations, he is tenderly warned. Under this happy cultivation, he grows up ' like an olive tree in

the courts of the Lord ;' and green, beautiful, and flourishing, he blossoms, bears fruit, and is prepared to be transplanted by the Divine hand to a kinder soil in the regions above."

" How many and how great are the differences in these several children. How plainly do they all, in ordinary circumstances, arise out of their birth. From their birth is derived, of course, the education which I have ascribed to them ; and from this education spring, in a great measure, both their character and their destiny. The place, the persons, the circumstances, are here evidently the great things which, in the ordinary course of Providence, appear chiefly to determine what the respective men shall be, and what shall be those allotments which regularly follow their respective characters. As then, they are not at all concerned in contriving or accomplishing either their birth or their education, it is certain that in these most important particulars, the way of man is not in himself. God only can determine what child shall spring from parents, wise or foolish, virtuous or sinful, rich or poor, honourable or infamous, civilized or savage, Christian or heathen."

By adopting this mode of argumentation, the learned President compasses his object by the shortest route, and secures a passage to the plainest understanding, without encountering its prejudices, having no necessity to implicate the question with the peculiarities of any theological system. Here the doctrine of divine sovereignty is fully developed, and incontrovertibly established. It is not rested on abstract terms and subtle distinctions, difficult to be apprehended, but on broad and palpable facts, familiar to every one's observation and experience. And we see at once, not only the operation of this divine right, but the principle out of which it arises. We learn why it is that we are thus subjected, in all the circumstances of our being, to the will and disposal of a supreme Intelligence. God is our creator, and it is in this character that his claims to universal sovereignty over us are founded.— " Shall the thing formed say unto



him that formed it, why hast thou made me thus? Hath not the potter power over the clay, of the same lump, to make one vessel unto honour and another unto dishonour?" "Is it not lawful for me to do what I will with mine own?" Hence, under this providential aspect, the *equity* of the divine sovereignty becomes apparent; while it loses much of that awful mysteriousness with which it appears to be invested, when viewed in direct relation to our spiritual concerns, and to the ultimate destinies of man. And yet, if the *inequality* of the distribution, and not the *comparative magnitude of the blessings distributed*, constitutes the difficulty, it is just as real in the one case as in the other, though in the former it may appear less visible. If a partial and unequal distribution of benefits were an infringement of the principle of justice, that principle would be alike violated in both cases. For to suppose the infinite Jehovah to deviate from the line of equity in the distribution of the smallest of his favours—those of a temporary and providential kind—would be as fatal to the rectitude of his moral government, as a similar deviation in the distribution of the largest tokens of his discriminating grace; and on the very principle embodied in our Saviour's declaration, "He that is unjust in the least, is unjust also in much." But the truth is, in neither case is equity violated, nor does the exercise of this divine right interfere with the liberty of his accountable creatures. Referring to the facts adduced in illustration of this doctrine, Dr. Dwight observes—

"I wish it to be distinctly understood, and carefully remembered, that *in the moral conduct of all these individuals no physical necessity operates*: every one of them is absolutely a free agent, as free as any created agent can be: whatever he does is the re-

sult of choice absolutely unconstrained. Let me add, that not one of them is placed in a situation in which, if he learns and perform his duty to the utmost of his power, he will fail of being finally accepted."

Between the phenomena of nature, the movements of providence, and the operations of grace, there is an inseparable connection. Under whatever modification we may contemplate the multifarious objects presented to our view, and the events daily occurring around us, divine sovereignty is the golden thread which runs through the entire series and holds them together in mysterious harmony. It has been well remarked by a writer who will not be suspected of any disregard for the free agency of man that—

"There is a fallacy in the very attempt to distinguish between temporal and eternal benefits. To whatever extent such a distinction may appear to exist, it is certain that all the ways of God towards men, have relation to a future world. All the circumstances of time transmit influences into eternity; and they are designed to do so. Now as they thus affect our final condition, even temporal benefits partake of an ultimate and eternal character; and it can be no more proper to bestow unequal favours which influence what is unchangeable, than unchangeable favours themselves. So that, if it be indefensible to adopt an unequal distribution of spiritual benefits, it is equally so to allow inequality in reference to providential good, since neither can be separated from the awful future to which mortality is destined."\*

That the Supreme Being acts *independently*, and *irresistibly* in all he does, is unquestionably a doctrine of Revelation. "He leadeth counsellors away spoiled. He accepteth not the person of princes. When he giveth quietness, who then can make trouble? and when he hideth his face, who then can behold him? whether it be done against a nation, or against a man

\* Hinton's Theology, p. 166.

only.\* He openeth, and no man shutteth; he shutteth, and no man openeth. † Therefore hath he mercy on whom he will have mercy, and whom he will, he hardeneth. ‡ Behold therefore the goodness and severity of God : on them that fell, severity ; but towards thee goodness.§ For he giveth not account of any of his matters.|| And he doeth according to his will in the army of heaven, and among the inhabitants of the earth ; and none can stay his hand, or say unto him, What doest thou ? ¶ But while we are clearly taught by these passages that the Almighty acts *independently* of all other beings, and *uncontrouled* by any ; we must be careful of the inference, that *therefore* he acts *unwisely*, and *capriciously* also. This doctrine is not involved in the former ; though from the injudicious manner in which the subject has frequently been handled, it appears to be so. It is by no means safe to conclude that the *Infinite Jehovah* has *no grounds* for his conduct, because our feeble and contracted minds, cannot perceive them ; or that they are less worthy of himself, with respect to those parts of his procedure where he conceals them from us, than where he has condescended to make them known. It must not be inferred that God acts without *counsel* because he acts without *counsellors*. He worketh all things after the counsel of his own will. The Divine Sovereignty is not more intimately connected with the attribute of Power, than with the attribute of Wisdom, though its connection with the latter may not be equally apparent. And it is remarkable that

our Saviour in his memorable allusion to this sublime doctrine views it in this connection. "I thank thee O father, Lord of heaven and earth, that thou hast hid these things from the wise, and prudent, and hast revealed them unto babes ; even so father ; for so it *seemed good* in thy sight."\* In accordance with these views, Dr. D. remarks—

"That God wills nothing without the best reason, whether that reason be disclosed to his creatures or not ; that real glory to himself, and real good to his creation, not otherwise attainable, are universally the object to which his pleasure is directed, whether it respects the existence and motions of an insect, or the salvation of a man."

The Will of God, of which his Sovereignty is but a manifestation and expression, ought not to be represented as in alliance with one attribute and detached from the rest ; or as in closer alliance with one than with another : rather than conceive it placed by the side of any single attribute (if we may use such accommodating language) it ought to be regarded as occupying the centre of all the natural and moral perfections of the Deity. Divine Sovereignty is not a mere exercise of prerogative, or a vain display of power. It is the exercise of the will of a perfect Being, whose nature is love and who delights in opening channels for his own beneficence : not less just, than it is irresistible ; not more absolute than it is holy. Whether, as some maintain, there be no other origin of right but the divine will, because of its holiness ; or according to others, there be distinct laws of right, founded on the very nature and constitution of things, to which the will of a perfectly holy Being must necessarily

\* Job xii. 17 ; xxxiv. 19, 29.

† Rev. iii. 7.

‡ Rom. ix. 18.

§ Rom. xi. 22.

|| Job. xxxiii. 13.

¶ Dan. iv. 35.

\* Luke x. 21.



be conformed ; or in other words, whether the divine Being wills things because they are right, or they are right because he wills them ; are questions of a highly speculative character, as unprofitable to the heart, as they are perplexing to the intellect. But without ascending thus high in the region of metaphysics, it may be remarked, that if equity and sovereignty are not identical, they are eternally coincident. If we regard sovereignty and rectitude as distinct attributes of the divine nature, we must never contemplate them as opposed, or as having even a contrary tendency, in any department of the divine operations. Like the light as it emanates from the sun ; when prismatically inspected, its rays may exhibit different colours, but they are always pure in their essence and parallel in their direction. The power of choosing what he will do, free from all physical impulse and restraint is necessary to constitute a moral and accountable agent ; but it matters little, whether we view this power, in relation to the broad principles of abstract justice ; or in reference to the divine will, where those laws are embodied, and whence this blessing emanates. Free agency is not less a divine gift, than the intellectual powers, and moral endowments with which it is associated. Assuredly, therefore, we need feel no apprehension that he who conferred this boon on a *selected portion* of his creatures for a *specific purpose*, should ever defeat that purpose by interfering with its exercise. The sovereignty which bestowed it may be safely entrusted to preside over its movements without endangering its existence, and there is no necessity to conceive of the moral world as constituting a sacred enclosure whose hallowed line it

would be intrusion in the Deity to penetrate. The respective laws under which the Almighty placed the material and the spiritual parts of his creation, were not so independent in their operation, as to allow the being who instituted them to retire from the government of either. This holds only in the productions of human skill. The machine once set into motion may continue to operate independently of the hand that formed it. But not so of the works of God. *All our springs are in him* ; a sentiment equally true of the brightest Seraph before his throne, and of the meanest reptile which crawls beneath our feet. *For his pleasure they are and were created.*

If these views of divine sovereignty be correct, there is then no necessity for precluding it from the government of the moral, any more than of the natural world : or for the line of distinction which is sometimes drawn, between the *sovereignty* and the *supremacy* of the Deity, for the purpose of giving a less extended dominion to the former attribute. In this distinction it is contended that sovereignty is solely of a gracious character, and is confined to acts of mercy and beneficence. But is the notion sustained by scriptural representations ? Was the overwhelming of Pharaoh and his host in the Red Sea, less an act of divine sovereignty, though under another aspect, than the miraculous deliverance of the children of Israel out of their hands ? Are we warranted in drawing a line across the several passages of sacred writ already quoted, and others of similar import, and in referring the connected members of each passage to different attributes of the divine nature. What is there to guide our thoughts in such a reference ? Surely it is under the character of a righteous

sovereign that we are called to contemplate the infinite Jehovah as *He* that *shutteth* as well as *openeth*; that maketh *poor* as well as *rich*; that bringeth *low* and raiseth up; that *killeth* and maketh alive, and as declaring "my counsel shall stand and I will do *all my pleasure*." Associating the divine will with the harmony of his perfections there appears to be no necessity for encircling it within a line more circumscribed than his universal dominion; more limited than his works, under whatever arrangement we may choose to contemplate them. The writer of this article is free to confess that he has no great liking for any of those artificial distinctions, however necessary they may be to the system in which they are introduced, which imply the notion of external bounds and barriers to the range and operations of an infinite spirit. We may proceed in this way, assigning limits to first one divine attribute after another,—under the pretext of guarding against its encroachment on human liberty,—till we come to conceive of finite minds as connected with the infinite, not as a fountain, whence flow all their spiritual as well as natural supplies, but rather, as resembling the inhabitants of those countries, which require to be protected by artificial embankments against an ocean that would otherwise overwhelm them.

The sovereignty of God in some of the relations and bearings of that doctrine, is indeed, awfully profound: in respect of which it becomes us in the attitude of adoring wonder to exclaim with the apostle." O the depth both of the wisdom and the knowledge of God, how unsearchable are his judgments, and his ways are past finding out," but let us at the same time not hesitate to accompany this

inspired guide to the entire length of the conclusion, where his contemplations of this sublime mystery terminate:—"for of him, and through him, and to him are all things."

In the lives of individuals and in the history of nations, how often do we see this doctrine strikingly illustrated. The infidel may throw away his bible, and with it all the glorious revelations it contains of the character and purposes of its divine author; but in the frustration of his best concerted schemes, and most matured plans, he is perpetually reminded that "the race is not to the swift, nor the battle to the strong, nor favour to men of skill, nor riches to men of understanding." In his own personal experience, and in the history of the world through all ages;—in the reflux of human affairs, the revolution of empires, the sudden prostration of earthly greatness, the turning of the counsel of Ahithophels into foolishness;—in all this there are sufficient indications of an invisible agency behind this moving scene, subordinating all other purposes to his own, and making the most powerful efforts, and the most hostile confederacies, serve only to secure and assist in its accomplishment. Verily he acts not the part of a philosopher who can behold the ebbings and flowings of this mighty tide, and not ascribe them to an extraneous and foreign influence.

But more especially in the great work of human redemption, that mightiest effort of an infinite mind, is this divine attribute pre-eminently conspicuous. To what other source can we possibly trace it? Whether the salvation of man be viewed in connection with the benevolence that dictated it; the wisdom that devised the means; or



the power and faithfulness engaged in its accomplishment, — under whatever aspect, and in whatever stage of this glorious work—it is all according to *the good pleasure of his will*; and there is no part in it assigned to human agency, but what he has graciously connected with his own. “Work out your own salvation with fear and trembling: for it is God which worketh in you, both to will and to do of his good pleasure.” Hence the sovereignty of God must be regarded as constituting the solid basis on which this stupendous fabric of infinite mercy is founded, and when the head stone shall be brought forth, it will be with shoutings of “Grace, grace unto it!” “Having made known unto us,” says the Apostle when writing to the Ephesians, “the mystery of his will according to his good pleasure which he hath purposed in himself.”

And let no one retire from the contemplation of this sublime theme as from a barren speculation; but let each reader remember that it relates to a Being, with whom in the most important sense, we must all have to do; and is fraught with lessons of the deepest practical wisdom. Seeing we cannot shape our own course through life, or secure its blissful termination, how wise as well as pious are the scriptural injunctions. “Commit thy way unto the Lord, trust also in him and he shall bring it to pass.” “Let them that suffer according to the will of God, commit the keeping of their souls to him, in well doing, as unto a faithful creator.” And hence we see how secure are the interests, and how tranquil may be the feelings of the man “who hath made the Lord his refuge, and the most high God his habitation;” whose will is absorbed in the divine will; whose plans are made

subservient to the divine purposes. Under the most adverse and perplexing circumstances of his earthly career he can recognize the agency of a father and a friend. And while perpetually reminded that “the way of man is not in himself, that it is not in man that walketh to direct his steps,” in the language of filial confidence and devout resignation he is enabled to say, “O Lord my times are in thy hand:” do thou guide my footsteps; do thou sustain my heart; do thou mould and sanctify my spirit; and in the exercise of thy rich and sovereign grace, conduct me safely to that blessed world where all crowns shall be laid at thy feet, and all harps shall be tuned to thy praise! “Not unto us O Lord, not unto us, but unto thy name be all the glory.”

(To be continued.)

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#### THE MUNSTER BAPTISTS.

(Continued from p. 143.)

AFTER the historical details presented to our readers in the preceding papers, we shall offer some general observations relative both to the *Munster Anabaptists*, and to others who lived about the same time, and who had to bear the stigma of belonging to the same body.

The author whom we have chiefly followed, because he gives a more detailed account of the outrages at *Munster* than any other we have had the opportunity of consulting, states, that there were many in different parts of the continent who were called *Anabaptists*, some of whom were of a milder character than those at *Munster*, and others, who appear to have been of the same violent class, but who had not the means and opportunity of running to the same excesses. But what charac-

terized the whole, was far less any peculiar sentiments respecting baptism, than their opinion that a kingdom was to be established, essentially different from any other before seen in the world. It was to be the kingdom of Christ; every thing was to be given up to the elect, who were to rule, and enjoy themselves according to their peculiar inclinations. This idea was greedily seized by many; even the *Reformers* held the same general opinion, though they supposed the time was far distant. The oppressions of the rulers, and the tyranny of the Church of Rome naturally made men sigh for deliverance, and hope that the period was hastening on. Hence, those who were alive to oppression, but whose minds were not purified by a just feeling of the nature of the Gospel, adopted only the earthy part of the system; while better men had of course better sentiments and purer hopes; and of this class were the great body of the foreign *Anabaptists*.

*Erasmus*, whose testimony will be admitted by all men to be of great weight, regretted the persecutions which the party of *Zuinglius* raised against the *Anabaptists*, and says, "They insist and argue, that heretics ought not to be punished with death, whereas they themselves inflict the same upon the *Anabaptists*, a people against whom there is very little to be said, and concerning whom *we are assured that there are many who have been reformed from the worst to the best lives*. Yet they have never stormed towns nor churches, nor entered into any combinations against the authority of the magistrate, nor driven any body from his government or state.\*

This was written about the year 1530, and is a picture of their primitive character. The outrages at *Munster*, which took place afterwards, were exceptions to their general conduct, and can be sufficiently accounted for, by considering properly a few things which their history suggests.

A little before this dreadful uproar, *Menno* was led to examine the subject of baptism. He was originally a Romish priest. By degrees he called in question some of the tenets of the Church of Rome, in consequence of reading the Scriptures; and as this change affected his preaching, it excited considerable attention among those who heard him. In 1533, he heard that an *Anabaptist*, whose name was *Snyder*, was beheaded at Leewarden. He was astonished that any should speak in opposition to paedobaptism, but he began to search the Scriptures, that he might find it; and, like many others, he sought in vain. He in the next place had some conversation with a Romish clergyman, whom he calls his pastor, and at length he confessed that infant baptism had no foundation in the Scriptures. *Menno* then went to the ancient writers. They told him, that by baptism infants were cleansed from original sin. This, however, he could not find in his Bible. He next consulted the writings of *Luther*, *Bucer*, and *Bullinger*: each of these said something about it, but nothing that he could find derived from divine revelation. He then changed his residence, and was engaged in his clerical duties in his native village, near Franeker, in Friesland; and about a year afterwards, some persons, whom he never saw before, and never saw again, urged on his attention the subject of the *baptism of adults*. Soon after arose the party which made the

\* Brandt's History of the Reformation in the Low Countries, vol. i. p. 58.



uproar at *Munster*, and excited so much attention, that many of good character in those parts where *Menno* lived were led away by them. This grieved him beyond measure. Publicly and privately he contended with them, as he thought, to no good purpose; but at least it was a means, in the hand of God, of leading him to serious reflection, self-examination, and prayer; and, among other things, to an impressive view of his own inconsistency, in continuing in the priesthood of the Romish Church, and giving a practical sanction to many things which in his heart he could not approve. At length he could no longer bear the reproaches of his own mind, and he bid a final farewell to the Church of Rome. Subsequently to this period, a few of his friends, (he says six, seven, or eight,) who were as far as himself from approving the enormities of *Munster*, waited upon him, and were in reality a deputation from many others of the same sentiments, entreating him to exercise his ministry among them for their common edification. After serious consideration he agreed; and for many years actively and diligently laboured in preaching the Gospel, and in so doing, he states that he had to endure much evil report, especially from the Dutch clergy.\* But by his peaceable conduct and useful labours he lived down many reproaches, ended his days in peace, and at length his disciples obtained in Holland full toleration, became in the estimation of the world a respectable body, and continue to possess the esteem of their fellow citizens to this day.

This is another important proof that the *Anabaptists* of that time

did not deserve the brand of infamy which many have cast upon them. Still, it will be said, the question returns, how came such disgraceful scenes to arise among any class of persons professing Christianity? The foregoing sketch of the events will furnish a reply, and all that is here necessary is, to remind the reader of a few of the leading causes.

In the first place, the beginning of the troubles arose from the severe oppression of the people by the higher orders, and when they were by this means urged to resistance, all that in their opposition could be denominated of a religious character, was occasioned by the encroachments and immoralities of the Church of Rome.

Secondly, a few restless fanatical men who had the talents which fitted them to be popular leaders of the multitude, seized the occasion, and using the idea commonly received among the reformers, that a new kingdom would be established in the earth, induced the people to believe that *the time was at hand*. To forward their own designs, and as the people might be led to imagine, to promote this desirable end, their leaders excited them to expel the peaceful citizens, to obliterate the whole existing system of magistracy, and thus leave none to controul their proceedings.

Thirdly, The invitation given to all those in the surrounding countries who were disposed to join such an insurrection, by the temptation of dividing among them the property of those of better sentiments and habits, naturally increased that profligate multitude which no reason can ever restrain.

Once more, the depravity which destroyed the last remains of decency in *Munster*, doubtless in part arose from the sanction of *John of*

\* Schyn Hist. Mennonitarum plenior deductio. Amstel 1729, p. 118, &c.

*Leyden*, whose unprincipled character rendered him capable of any vicious excess; but other causes were clearly in operation at the same time. It could not be supposed that such a vicious population as then filled the city would be obedient to moral restraint. The licence thus given them, while it filled up the measure of their iniquities, gratified their worst passions, and would tend to preserve their attachment to a leader, who was tempted to use any expedient that would keep them at his devotion. Nor can we suppose that the vicious example of the Romish priesthood could be forgotten, or could be remembered without being pleaded as a sanction for their present conduct.

But after all, it will be said—they were *Anabaptists*; and this is the reason why they are so often brought forward to notice. That they repeated the ceremony which they called baptism, is admitted; and in this sense the appellation may be applied to them. But what were their sentiments, and what was their practice on this point, is now to be considered.

The great objection which is made against all that are popularly called *Anabaptists*, is, here in England, that they practically support the ancient mode of immersion. This is the great source of most of the reproach and ridicule that they have had to bear, and the world is told that the “sect” had “its origin from the German anabaptists.”\* Thus every one of our brethren in the kingdom is supposed to be allied to the *madmen of Munster*! But in examining the histories of the time, there is a remarkable silence on every thing that relates both to their sentiments

and practice on this point, except that they opposed *infant* baptism, and asserted that baptism should be administered only to *adults*. The extended accounts respecting Luther, and the Reformation in the ponderous folio of *Seckendorf's Historia Lutheranismi*, (Ed. 2. *Lipsiæ* 1694), frequently brings forward the *Anabaptists* to notice and censure, but in *one place* a decisive evidence of their practice is adduced. He informs us, that the *fanatical anabaptist* sect was not so extinct even after the destruction of Muncer and the flight of Carlostadt, that no remains were left, especially in the country about the river *Saal*: that the elector (of Saxony) renewed more than once his edicts against them, and particularly after the uproar at Munster; that in the year 1535 an officer from Leuchtenburg in Little Entersdorff on the river *Saal*, apprehended a miller and his wife and daughter, and fourteen others, who said, that they re-baptized adults in the name of the Father, of the Son, and of the Holy Ghost, but only with *three drops* of water *sprinkled* on the heads of those who were baptized!\* So that these *Anabaptists* were *not Baptists*;—they went no farther than to use a *sprinkling* of a very sparing kind. That they were great *heretics* in the estimation of some is true enough, for they believed that all infants might be saved without baptism, even those of Turks, Jews, and heathens; and though they bore their persecutions with great firmness, yet *Melancthon* cautioned the people of that country, against

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\* Fassi sunt, se adultos rebaptizare in nomine Patris, Filii and Spiritus Sancti, sed non nisi tribus aquæ guttis caput baptizandorum conspergere. Seckendorf Com. de Luthuanismo, lib. 3. sect. 13. §. 41. p. 115.

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\* Robertson's History of Charles V.



the favourable impression which their patience in tribulation might produce, by attributing it to *diabolical obduracy*!

The sentiments and practice of the *Mennonites* is so far similar, that they do not require immersion; and from their silence on the mode of baptism in their most ancient confessions of faith; from their manner of defending themselves, by exclusively pleading against the baptism of any except those who are come to years of discretion; and from the defence which *Menno* makes of himself and his friends, it seems fairly to follow, that there was no material difference among the foreign Anabaptists, on the mode of their applying water, they all used *sprinkling*, or at the most *pouring*.\*

(To be continued.)

#### REFORMATION IN PSALMODY RECONSIDERED.

To the Editor of the Baptist Magazine.

SIR,

SEEING, in the February number of your valuable Magazine, an article, in which reformation in psalmody is recommended, and considering that the subject is one of prime importance, I am induced to offer you a few remarks in continuation.

Your erudite correspondent, W. T. has laid the readers of the Baptist Magazine under considerable obligation, by favouring them with a history of psalmody, which, however concise, contains some valuable information. Some of his remarks on the tunes themselves and the manner of performing them,

deserve the attention of all our congregations; still, I fear, his essay bears a much closer affinity to the science of music, and, to quote his own words, "the manner of performing" tunes, and a much more evident tendency to forward these two objects, than to serve the cause of evangelical religion. And, as his avowed object is "reformation," he will probably pardon me, if I take up his subject where he has laid it down; and though, Mr. Editor, it is no part of my duty to criticise your articles, you also will pardon me, if, in the present instance, I make a passing remark on W. T.'s communication.

Though, Sir, "the ears and feelings of the better instructed part of congregations" may be tormented with bad music; though, as I have heard, a scientific member of a Baptist congregation (whom I know) may "have an ear so fine, as to incapacitate him for singing when a fellow-worshipper *sings out of key*!" though a young lady may shed tears at the beautiful execution of a certain piece of music; though this be the case, Sir, (and it all may occur at an oratorio, or a theatre), I think it has very little, if any thing, to do with the cause of real religion; unless, Sir, as you will not concede, it is necessary to understand music in order to worship God aright. As this is not the case, and as God expects us, when we praise him, to do it "with the spirit and the understanding," without a word about scientific precision, I am compelled to regard this part of W. T.'s essay as at best unimportant.

His analogical argument from Saul would, if pursued, lead us into a labyrinth of Jewish observances; for incense was burnt by the Jews in their worship, and to

\* Schyn Histor. Mennonit. in 2 Vol. Amstel. 1723 and 1729.

continue the same course of argument, I might quote W. T.'s words, and ask, "Why should it not be in ours? The reference to the decision of an English court of justice, as to who is to conduct the worship of the established church, can have no interest with those who discard all human authority on such matters.

W. T., Sir, gives general observations on psalmody, and on the means for its reformation. He frequently contents himself with the probability of insuring musical correctness, mere performances, and a suiting of certain tones to certain expressions. This is all very well, doubtlessly, in an orchestra, and imperative with the long-robed choristers of a cathedral; but what connection has it with the worship of the most high God? What interest will thousands of humble believers in Jesus Christ take in all these matters? The answers, I presume, are obvious.

But is there no reform necessary, in our manner of singing the praises of Jehovah? Or is the reform (if necessary) out of our reach? I answer, reform is necessary, and that, by the united exertions of pastors and flocks, the reform may be accomplished. There is a record, in scripture, of singing, as conducted by our Lord Jesus Christ and his disciples. "They sung a hymn." Not a word is here said about instruments, whether "secular" or otherwise; not a word about clerks or choirs. The *congregation* "performed" in this case—"they sung a hymn"—in all the purity and simplicity of primitive Christianity. The performance was not left to, nor conducted by, musical amateurs.

In the Baptist Magazine for March and April, 1824, there is an article cited from the Eclectic Review, from which W. T. has made

a quotation, and in which I see the following: (p. 111) "What have dissenters to do with clerks? They are not wanted to perform the responses. There is no more scriptural authority for clerks than for surplices and organs. Necessary they cannot be, except in a state of things which they have been the means of producing. For our own parts, we think there is a gross impropriety in the hymns being given out by any other than the minister; he is responsible for every part of the service."

The characteristics of dissenters generally, and of our own denomination particularly, are an adherence to apostolic injunction, and a setting at nought the decrees of human tribunals, and the usages of the world, when they are opposed to the command and example of Jesus Christ. Then why should they so anxiously follow the precedents of the *world* in the particular of singing? Choirs, musical instruments, the solemn burst of harmony, the pontifical array of the priest, the elevation of the host, and many, many other contrivances may be necessary to inspire sentiments of spurious devotion, in the Catholic devotee; and several of them may be necessary to *respectablize* another national communion; but for those who refer to the Bible as their only statute book, to adhere to any one of them, is most unaccountable!

A correspondent of the Baptist Magazine for 1825 has written upon my present subject. He deprecates the circumstance, that choirs are frequently composed (to his own knowledge) of "persons outwardly moral and virtuous, but, alas! destitute of *grace in their hearts*." He laments that such should stand up and sing, addressing the Saviour:



Yes, thou art precious to my soul,  
 My transport and my trust ;  
 Jewels to thee are gaudy toys,  
 And gold is sordid dust.

He says, "the impropriety and sinfulness of such procedure as this must be so obvious to every enlightened mind, as to need no arguments to prove that it is an awful trifling with sacred things." But other evils are attached to the present system of conducting our singing. The choir frequently performs pieces of sacred music, beautiful and exalted in themselves, probably, but in which the congregation cannot, and are not expected to join. They frequently cannot understand the words as they are pronounced. This is done in the course of divine service ; but to say that it is an act of worship of the congregation is a decided misnomer. The mass performed in Latin is fully as intelligible. "Did the Son of God die upon the cross for our sins, that his guilty and rebellious creatures might be *amused* by the recital of his sufferings ; that the breathings of his soul, when made an offering for their sin, might be set to the finest of their musical airs, and trilled about in all manner of variations and repetitions for their diversion ?"

Another evil attending the existence of choirs, is, that when *they* perform, the generality of the congregation remain inactive—silent spectators of the procedure, probably fearful of marring the fine sounds that issue from the singers' gallery. Where there are no choirs, I have frequently remarked that the majority of the congregation join in the song of praise, not with scientific precision, yet with an ardour that evinces that they are not engaged in a mere performance. Another, and very important evil, is the time spent by professional singers, in the course of divine ser-

vice, in the perusal of their note-books, the circulation of notices, and the accompanying remarks, laughings, &c. which could not occur in a more colloquial and primitive state of things.

Finally, Sir, that our churches may be purged from all worldly alloy in this particular, I would earnestly call the attention of all our pastors to the subject ; begging them, in the strength of God, to use their scriptural influence to restore the several churches under their care to the apostolic pattern.

Requesting a place for these remarks, in the columns of your respectable Magazine, I beg leave to subscribe myself, Sir, your obliged servant,

Coventry,

H. A. N.

#### AN ENCOURAGING ANECDOTE.

To the Editor of the Baptist Magazine.

SIR,

HAVING had the pleasure of a personal acquaintance with the pious and honourable individual to whom the following anecdote relates, I have sent the particulars for insertion in your magazine, should you deem them worthy of appearing in public, and as having a tendency to excite others to be followers of them who through faith and patience are now inheriting the promises.

I remain, Sir,  
 Yours respectfully,  
 T. C.

A few years since a pious and respectable tradesman in a large sea-port town, took a shop in which his predecessor had carried on a very considerable traffic on the Lord's day. On entering his new habitation he conscientiously closed

it every Lord's day, though ships' crews repeatedly requested him to serve them. This noble decision of conduct was soon noised abroad and reached the ears of the landlord, who without delay went to his tenant to know if it were true. The honest tradesman was not ashamed of his principles or conduct, and plainly told the owner of his house, that he had refused to serve customers on the Lord's day, and that to do otherwise would be the violation of the laws of God and man. The landlord replied that such conduct would materially injure his house, and prevent him at a future period from letting it on the same advantageous terms as he had hitherto done, in consequence of the business transacted on the Lord's day; therefore *you* will please to prepare for leaving my house. The tradesman modestly but firmly replied, that whatever consequences might result from his past decision of conduct, he should persevere in the same path of duty. The landlord left with very angry feelings and with a determination to carry his threat into execution. But *He* who has the hearts of all in his hand, was pleased to order it otherwise and to overrule this circumstance to the welfare of his faithful and undaunted servant: for not long after the landlord was arrested by the hand of death, when it was found, to the surprise of all, that he had bequeathed the *house* with *all its fixtures* to his truly pious and conscientious tenant.

"Father of lights my footsteps guide  
Along the dang'rous path I tread,  
Nor suffer me to turn aside  
By error or by sin misled.

With truth illuminate my mind  
Inspire with fortitude my heart,  
Nor let me wander with the blind  
Nor waver in the Christian's part."

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APHORISMS.

They that are of the household of faith, must be defenders of the faith.

The promise of salvation is made not to the act of assurance but of faith, and not to the degree (of faith) but the truth of it.

God never sets his seal where he has not first set his hand.

It is as much our duty by faith to moderate our affections to what we have, as it is to depend upon God for a supply of what we want.

They that neither hope for any thing from the world, nor fear any thing, have overcome the world.

A heavenly expectation begets a heavenly conversation.

Free grace destroys not good works, but promotes them: that is as the root, and these as the fruitful branches growing on it.

If sin comes not to our remembrance here, it will hereafter to God's; if not to ours to conviction, it will to his to our condemnation.

If God did not hate sin, repentance would be needless; and if he would not pardon it, it would be hopeless.

Free gifts must be taken when the donor, and not when the receiver will.

F. FULLER.



## REVIEW.

*The Ecclesiastical Polity, and other Works of Richard Hooker: with his Life by Izaak Walton, and Strype's Interpolations. To which are now first added, the "Christian Letter" to Mr. Hooker, and Dr. Cowel's "Just and temperate Defence" in reply to it: accompanied by an Introduction, a Life of Thomas Cartwright, B.D. and numerous Notes. By BENJAMIN HANBURY. 3 vols. 8vo. pp. ccvi. 328, 568, 535. London: Holdsworth & Ball. Price 1l. 11s. 6d.*

To this work our readers will scarcely need an introduction. For who has not heard of Richard Hooker, whom King James I. "did never mention but with the epithet of learned, or judicious, or reverend, or venerable Mr. Hooker?" And who has not read "honest Izaak's" life of the divine, and felt the bewitching influence of his style, which, quaint as it is, and somewhat involved, has commanded such general admiration, and acquired for its author a popularity which few can hope to enjoy. Walton's "Lives" is one of those books which we lay down with difficulty, and only regret that we so soon reach the last page. It is, nevertheless, open to serious objections, that materially lessen its value. Not the least of these is a bigoted, intolerant spirit, evinced in uncharitable insinuations, and slanderous attacks on the Puritans, whose genuine sentiments are either shamefully misunderstood, or cruelly maligned. This is the more to be lamented, since the book is considered one of our classics, and thousands are circulated every year in quarters where an antidote never finds its way. Unfortunately, too, much of our popular literature is equally blameworthy. Great numbers derive all their knowledge of the history and principles of dissent from works whence any thing but fairness of statement is to be expected. Arguments oft refuted, and libels long ago exposed, continue to be brought before the public with the utmost effrontery, while the igno-

rance of some, and the prejudice of others, prevents them from being disabused; and the "Book of the Church," which ought to be the record of religion, becomes the vehicle of sectarian uncharitableness (we use the word "sectarian" in its proper sense), and petty malice.

It is well known, that the present disunited state of the Christian church in Great Britain took its rise from the cruel restraints imposed on conscience by Queen Elizabeth, particularly the Act of Uniformity, passed A. D. 1559. The leaven of intolerance was indeed working in the days of Edward VI. when some who were shortly to experience the trials of martyrdom, dealt so hardly with good Bishop Hooper on account of his aversion to certain popish vestments and rites. The "Troubles at Frankfort" widened the breach. Exiled from their native land for their adherence to the Reformation, the English divines carried with them their yet unsettled disputes, and abused the hospitality of their friends by turning the place of public worship into a scene of discord and confusion. By the accession of Elizabeth they were brought home again, but not to union. Her Majesty found two parties in the church. The one desired to proceed in the spirit of the worthies of Edward's reign, who had reformed as far as they thought the times would bear, leaving further amendments for a more favourable conjuncture of circumstances. These were the Puritans, who at first consisted chiefly of Presbyterians. The other party thought it sufficient to lop off the most glaring errors and abuses, and were content to transfer the power of the pope to the sovereign, and to retain much of the paraphernalia of the old system: in other words, they wished to array popery in a protestant dress, and they succeeded. It was to be expected that the queen would side with the latter,

for there was a show of submission and reverence for authority, which well suited her lordly mind. Nor must it be forgotten, that her theological predilections powerfully inclined her to the least possible deviation from the Church of Rome, and that the settlement of the Reformation under her auspices, exhibited, when compared with the plans of her brother Edward, a retrograde movement. The spirit of Elizabeth could brook no control: supremacy was the idol of her heart, and she could not endure that any of her subjects should refuse to bow down and worship. Therefore we are charitable enough to believe, that her cruel handling of the puritans arose less from her hatred of religion, than from her love of power. Having imbibed the absurd, but most pernicious notion, that consciences and souls belong to the magistrate's jurisdiction, (a notion which her clergy, as well as her courtiers, constantly fostered,) she expected all to think as she thought, believe as she believed, and worship as she worshipped, or might at any time choose to think, believe, and worship. Hence, nonconformity was associated in her mind with rebellion, and a religious assembly, if otherwise convened than acts of parliament enjoined, was regarded in much the same light as a meeting of conspirators, called together for dark and insurrectionary designs.

But rebellion was far easier suppressed than dissent. Courts of high commission, entangling oaths, a shackled press, and other inquisitorial measures, availed nothing at all. She who had overcome the "invincible armada," found it impossible to quell the spirit of free inquiry. Men would think, in spite of the queen's inhibitions; and they would publish their thoughts, though often at the hazard of their lives. The "Admonition to the Parliament" (published 1572) was a bold attack on the Establishment, and was soon after followed by a "Second Admonition," from the pen of the celebrated Cartwright. Whitgift wrote an "Aunswere" to these, to which Cartwright published a "Replye." A "Defence of the Aunswere," in a bulky folio (1574), was

also followed by a "Second Replye" (1575), and "The rest of the Second Replye" (1577). In these publications, characteristic extracts from which will be found in the first volume of the work now before us, the learned antagonists discussed every point connected with the constitution and discipline of the Christian church, with an eagerness which in these days would be thought "passing strange." But the polemical pen was not Whitgift's only weapon, nor his favourite one. Preferment to the highest office in the church placed the sword ecclesiastic in his hands, and he spent the remainder of his life in using it. Persecution, not argument, silenced Cartwright. The controversy was conducted by others, with various degrees of skill and energy. Of the writers on the episcopalian side, Hooker is by common consent deemed the most learned, the most elegant, the most profound, and the most powerful. As the stars withdraw when the sun rises, so the lesser lights of the age were absorbed by his surpassing glory. His great work on "Ecclesiastical Polity" was published at separate intervals. The first four books appeared in 1594; the fifth in 1597: the author died in 1600, and the remaining three books remained unpublished till 1648, when the sixth and eighth were printed; the seventh did not appear till 1662. These had not the advantage of his final revision, and contain manifest proofs of their imperfect state.

It is important to remark, that the controversy between the Church of England and her opponents has undergone considerable changes since Hooker's time; and that his work has become less interesting on that account. The great principle of *our* dissent is the spiritual nature of Christ's kingdom, totally incompatible with any worldly alliance or magisterial coercion. But the Puritans, with whom Hooker had to contend, though they appealed to Scripture on points of discipline as well as doctrine, and professed to derive thence only *their* scheme of Church polity, were by no means averse to the co-operation of the civil power. On the



contrary, they held that the magistrate, as such, was bound to maintain and defend the profession of true religion, meaning thereby Calvinistic presbyterianism: and while they justly objected to the English hierarchy and service, as founded on no warrant of revelation, would have substituted their own system, and fenced it round with the sanctions of law. Hooker was well aware of this. He urged upon his adversaries, and with great effect, that their sole appeal to Scripture would justify all the conclusions of the Barrowists, the first teachers of Independency, and thus overthrow ecclesiastical establishments altogether. Here, at least, he was triumphant. How he would have succeeded with modern nonconformists, who "call no man master," whether prelate or presbyter, is quite another question.

A fair summary of Hooker's propositions is thus given by Neal, in his *History of the Puritans*, and quoted by Mr. Hanbury:—

"1. That though the holy scriptures are a perfect standard of doctrine, they are not a rule of discipline or government. 2. Nor is the practice of the apostles an invariable rule or law to the church in succeeding ages, because they acted according to the circumstances of the church in its infant and persecuted state. 3. Neither are the scriptures a rule of human actions, so far as that whatsoever we do in matters of religion, without their express direction or warrant, is sin; but many things are left indifferent. 4. The church is a society like others, invested with powers to make what laws she apprehends reasonable, decent, or necessary, for her well-being and government; provided they do not interfere with, or contradict the laws and commandments of holy scripture. 5. Where the scripture is silent, human authority may interpose; we must then have recourse to the reason of things, and the rights of society. 6. It follows from hence, that the church is at liberty to appoint ceremonies, and establish order within the limits above mentioned; and her authority ought to determine what is fit and convenient. 7. All who are born within the confines of an established church, and are baptized into it, are bound to submit to its ecclesiastical laws; they may not disgrace, revile, or reject them at pleasure: the church is their mother, and has more than a maternal power over them. 8. The

positive laws of the church not being of a moral nature, are mutable, and may be changed or removed by the same powers that made them; but while they are in force they are to be submitted to, under such penalties as the church in her wisdom shall direct." Vol. I. p. xxxvii.

Such are the positions advanced by the great champion of the Church of England, the acknowledged standard of appeal in her disputes with dissenters. Our readers will spare us the trouble of a refutation, which would carry us much beyond our prescribed limits, and is besides totally unnecessary, since a very moderate degree of scriptural knowledge will suffice to overturn this imposing, but feebly built fabric. We shall content ourselves with two observations.

The first is, that these arguments prove too much. Admit Hooker's first six propositions, and you are on the high road to Rome. The avowed principles of the Reformation are surrendered, liberty of conscience is clean taken away, and the door is opened for all the mummeries and abominations of Antichrist. For with what face can he who relinquishes the sufficiency of scripture, and gives the church full power to make laws and establish ceremonies, refuse to bow to the triple crown, or to sanction all the fooleries of the mass?

Our second observation shall be borrowed from Dr. Toulmin.

"To Mr. Neal's remarks on the principles of the Ecclesiastical Polity, it may be added, that how just and conclusive soever those principles are in themselves, they do not, they cannot, apply to the vindication of our religious establishment, till it be proved that its ceremonies and laws were fixed by the church. In whatever sense the word Church is used, this is not the fact. Whether you understand by it 'a congregation of faithful men,' or 'all ecclesiastical persons,' or 'an order of men who are set apart by Christianity, and dedicated to this very purpose of public instruction,' in neither sense were the forms and opinions of our established religion settled by the church! They originated with Royal pleasure; they have changed as the will of our princes hath changed; they have been settled by acts of parliament, formed illegally, corrupted by

pensions, and overawed by prerogative; and they constitute part of the statute law of the land!"

(To be concluded in our next.)

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*Memoirs of the Life and Times of Daniel De Foe; containing a Review of his Writings, and his Opinions upon a variety of important matters, civil and religious.* By WALTER WILSON, Esq. of the Inner Temple. In three volumes.

IF the rulers of this world were wise, they would always patronize, but never persecute, the friends and advocates of the civil and religious rights and liberties of their subjects. When the injustice, and the sure and calamitous result of tyranny are considered, it is difficult to determine whether folly or knavery most preponderates in the composition of an oppressor. What nation was ever long prosperous, or tolerably happy, without liberty? Universal history asserts the value of freedom, in the absence of which she shews that the people degenerate, and the throne is unstable. The present miseries of Spain, of Portugal, and Turkey, are the certain and just consequences of tyranny; and in our own land, comparatively eminent for freedom, we are now defective in felicity, because we have formerly been defective in freedom. Had no man ever been deprived of his civil rights on account of religious opinions, and had the pious and active servants of God been always perfectly free to use, in every place, the efforts they approved, and the people of the land to choose their instructors; and had they not been obliged to contribute toward the support and the extension of religion, unless it had appeared to them right; we should, under the favour of Heaven, have now possessed far more piety and general comfort. The religion, the humanity, and the wisdom of the nation, in that case, would have avoided those ferocious and ruinous wars, under the effects of which we have so long suffered, and are now groaning; and such an amount of infidelity, dishonesty, impudence, and intemperance, as in

these times afflict our beloved country, would never have existed.

Man, without sound liberty to acquire and communicate knowledge, to use his faculties and his property, and to rise to and enjoy the highest honours and emoluments he can honestly reach, must always degenerate. He will not diligently sow, if he is not as free to reap as other men; and not having sufficient inducements to improve and exert himself, he will decline in ability, and neglect advancement. Knowing that he is injured, he will become discontented; and perceiving that power and emolument are monopolized by a few, and not equally open to all, he will be defective in truth and virtue, by the necessity of employing artifice and unrighteousness, in his attempts to please his unjust and selfish superiors.

These observations are intended to introduce our high commendation of the volumes before us; relating, as they do, to times and events which prove the truth and importance of what we have advanced. He who does not regard his fellow-man as a brother, and who is content that others should be ignorant, poor, and unhappy, so that he is favoured with what he loves, may not approve the character, the opinions, and the conduct of De Foe; but we are deceived, if the wisest and the best of our race will not rank him high among the most useful of mankind, and read the admirable work before us with the greatest pleasure and improvement. And even the most pious, if they duly reflect, must deem that enlightened, honest, and intrepid man, whose sentiments, labours, and sufferings, our author has exhibited, deserving of the most honourable remembrance. The doctrines and institutions of the Gospel, we are fully aware, are of pre-eminent value; but, except miracles are wrought, these will not long exist in any extensively efficient purity and power, where man is punished for the avowal of his honest opinions, and where he is refused liberty to disseminate his sentiments, and to worship his Maker according to his own judgment. Look at degraded and polluted Italy for the proof of what we affirm.



Every man in whose heart is the love of God, and who regards the race to which he belongs, should never cease to use his prayers, all his talents, and every opportunity that may arise, for the destruction of civil and religious oppression, and for the extension of freedom, science, happiness, and piety. Did not God create all men? Has he not equally placed us all in the world; and is it not said, that he "hath given the earth to the children of men?" Is not God the author of all our faculties? Has he not bestowed on us a revelation of his will, and are not his servants commanded to "go out into all the world, and preach the Gospel to every creature?" What are the little concerns of states, which at best belong to a scene that is passing away, that they should be made to oppose the interest of God's eternal kingdom; and what right has any ruler to restrain, or to punish in any degree, those who are only accountable to God for their religious sentiments and Christian conduct? The most pious, therefore, are interested in principles and exertions that respect civil and religious liberty. Religious liberty, in its legitimate products, is a noble paradise which God hath planted, and civil freedom is the needful fence around it which man should form, which he should repair when it is in any degree destroyed, and defend when it is menaced with injury or ruin. Such were the fixed views of De Foe, who has now slept with his fathers for nearly the period of a century; and during this whole time, persons in the more humble and in the higher stations of life, have been amused and instructed by his writings. Few men have written "so variously," or "so well." It will surprise no one who has read the *Life of Robinson Crusoe*, that its author's other writings should be represented so as we now describe them, as those of a man of eminent skill in the delineation of character, and in throwing over the commonest incidents an interest that enchants the reader. "In the conflict of parties," says his biographer, "from the reign of Charles II. to the accession of George I. few persons took a more active share;

and in the number of his publications, he probably outstripped all the other writers of his time." During this period, civil and religious liberty were at times never more endangered, and never were they better defended. The history of De Foe is interwoven with the events of the times in which he lived, and as the volumes before us extensively present that history, they are peculiarly deserving of attention.

Mr. Wilson professes, and we have no doubt justly, to have delivered faithfully the sentiments of De Foe; but he wishes to be considered as his biographer rather than his apologist. In many of the opinions of his hero our author avows a congeniality of thinking; but he properly leaves the readers of the volumes themselves to judge of the facts and reasonings they contain.

No full analysis of the works of De Foe can be attempted in a paper of this nature; the volumes and pamphlets written by him amounting to 210. This, however, is pretty fully, and very ably accomplished in Mr. Wilson's work; in which, indeed, the reader will obtain a just, comprehensive, and highly valuable view of the events of a very interesting portion of our history; and of the influential persons and writers that lived in the times it includes. As we wish the present work the most extensive circulation, on account of its great merit, we will attempt what must be a very general intimation of its contents.

The author relates the birth of De Foe, gives some account of his relations, and represents the nature of his education and early connections. And we have a description of the religion of a nonconformist, of the rise of the Puritans, and the reasons for their practice. The restoration of Charles the Second, and its consequences are given; with the profligacy of the Court, and the general profanity, intemperance, and unrighteousness of the nation. We have in these volumes an account of the Act of Uniformity, and the Test Act, and indeed the more ruinous and unjust of the measures of Charles and his government, the popish plot, the origin of Whig and Tory, the death of Sydney

and other patriots, the death of Charles II. and his character. Our author also presents instructive views of the most important events relative to civil and religious liberty during the reign of James II., the invitation to the Prince of Orange, his arrival, and its consequences; a general account of the glorious Revolution, the accession of William and Mary, the Act of Toleration, the Bill of Rights, and De Foe's remarks upon it. We have, besides, in these volumes, a just view of the glorious reign of William III. in which his enemies appear in their deformity, and his own character, principles, and conduct, shine as the light.

The first volume concludes with a history of the last parliament of this prince; it gives an account of the illness which brought him to the grave, and it describes his person, his love of liberty, his public conduct, the liberality of his government, the greatness of his character, and the ingratitude of his subjects.

The reign of Anne, in which Toryism triumphed, churchmen were intemperate, and religious liberty was threatened with destruction, is exhibited in the second volume with much clearness. The true influence of national establishments is here proved by an appeal to facts. Sacheverel's violent politics, and malignant party, are exhibited to the holy hatred of all generations. And it is satisfactorily shewn, by an eye-witness, that if the Tories and the clergy had succeeded in their efforts, under the reign of Anne, the nation would have lost its civil liberty, and been subject to a popish tyranny. This volume also presents an account of the death of the queen, forms an estimate of her private character, and gives the aspect of her reign; and the work concludes with the accession of George I. his coronation, and the conflict of political parties at that period.

This view of the subjects these volumes embrace is very limited, and it is but justice to affirm, that they contain useful information on nearly all that is valuable in politics, and important in morals and religion. The life

and writings of an enlightened, honest, moral, intrepid, and patriotic man, are here represented; public men and the writers of the times referred to, in the whole work before us, are reviewed; and entertaining anecdotes, with the finest maxims, are liberally scattered over the whole performance. The cause of liberty, civil and religious, never had a truer friend, or a more courageous, enlightened, industrious, and efficient advocate. The dissenters of this kingdom owe a grateful remembrance to De Foe, and should evince the feeling, by giving to this account of his life and writings now before us, the best patronage, and the widest circulation within the reach of their ability. These volumes should be perused by the patriot, that he may be warmed into an ardent love of all that will benefit his country; by the senator, that he may act for the solid welfare of the state; by the dissenter, that he may estimate the worth of his principles; and by the Christian, that he may be confirmed in his exclusive subjection to Jesus Christ. In other volumes, the events recorded and weighed in these may be found; but in no work with which we are acquainted, is the connection of these events with liberty so clearly and profitably exhibited. De Foe, who reviewed former times with a mind highly gifted with calmness, penetration, and integrity, and whose writings are reviewed in these volumes, describes transactions which passed under his own view, and in which he acted a noble part.

As a specimen of the volumes we have commended, and which so much abound in citations from the works of De Foe, we give the following extract from one of his pieces

“ This fixing the supremacy in the king, was the foundation of two things which are now the subject of so much strife in this island, and which have not only protracted, but rendered abortive, all hopes of general uniformity, and, till now, obstructed the common union of charity and good neighbourhood. They are—1st. The right of the civil magistrate to appoint ceremonies; and to enforce, as necessary in the worship of God, things that are in themselves indif-



ferent. 2d. The government of the church by diocesan bishops. The supremacy in matters ecclesiastical being lodged in the king, the church was entirely thrown into his arms, and, without pretending to the infallibility of the Pope, he assumed the power of legislation as effectually as the Pope himself. The church being thus subjected to the arbitrary will of the civil magistrate, the reformation proceeded no farther than was agreeable to his pleasure, and here was laid the groundwork for dissent.

The regale and pontificate were the two early mistakes, and are to this day the two principal objections against the Protestant reformation of the English church. The first dispute among the reformed began at Frankfort in Germany. There was also a dispute between bishops Hooper and Ridley, upon the same subject; but fire and faggot reconciled all little differences, and both died gloriously for the faith, not the ceremonies of the Protestant religion. After the persecutions in queen Mary's time, queen Elizabeth restored the Protestant church; but, as before, the civil authority took upon it to impose ceremonies, and the queen, whether politically, as some say, 'to bring in the papists, or from her own gayness of temper, which delighted too much in the pomp of worship, I shall not determine; but she rather went back in the reformation than carried it farther, so far as respected king Edward's standard. Several offers were made in her reign for a farther reformation, but this queen, though she was a glorious princess, had a great deal of her father in her, and had it not been for the good she effected, she would have passed for one of the most arbitrary tyrants of all our sovereigns since William the Conqueror. Her successor, though bred a Presbyterian, and sworn to the national covenant, was yet fond of the pomp and splendour of the regale; and reckoning himself in the place of the Almighty as to sovereignty of the conscience, he carried the severe injunction of uniformity to the highest possible pitch. Now, as all violent methods in religion tend to the detriment, and to lessen the influence of those that practise them, so, under the severities of these two reigns, the great defection from the church took place. The number of those that objected against the imposing of the ceremonies daily increased; and the reasons they gave were so specious, so clear, direct, and deduced from scripture, that nobody could oppose them. They alleged, 1. That it was the duty of every Christian to worship God in the way which he believes to be most agreeable to his will, as revealed in the scriptures; 2. That it was not in the power of the civil magistrate to

make things in the worship of God necessary, which are otherwise indifferent. Thus the whole plea was purity of worship, from whence the people were called Puritans; and though the name was given in derision, yet the blameless lives, extraordinary charity, good works, and general character of the people in their conversation, grew into such repute, that it soon ceased to be a reproach, and 'tis a name revered both abroad and at home. Erasmus, when speaking of the several sects amongst the professors of the Protestant religion, left this famous expression: '*Sit anima mea cum Puritanis Anglicanis.*'"

Besides reviewing the interesting period in which De Foe lived and acted, this work presents the incidents of his life and of his sufferings in the best of causes; and it unites two qualities not often in a high degree associated: it is very instructive, and equally entertaining; deserving an attentive perusal from men of every rank, and of all opinions.

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*The Cabinet Cyclopædia; conducted by the Rev. Dionysius Lardner, LL.D. F.R.S. L. & E. &c. &c. &c.—History:—Scotland, by Sir WALTER SCOTT, Bart. Vol. I.*

THIS Cyclopædia "is intended to form a popular compendium of whatever is useful, instructive, and interesting, in the circle of human knowledge." Our business is, at present, with the first volume of the History of Scotland. The author was invited to undertake only a general narrative of Scottish affairs, and this he has accomplished in an able and pleasing manner.

The more early national events of the Caledonian race are both striking and instructive. At present, our northern neighbours are remarkable for industry and prudence; they are very orderly and persevering; and taken as a whole, are a nation distinguished by strength of understanding, by sound courage, and by a vigorous and everactive patriotism; and such, as far as we can perceive, have ever been the national features. In the volume before us, there are instances of patient endurance, of personal bravery, of penetration and

arrangement, of noble principle and persevering efforts, such as the annals of but few people present, and which those of none exceed in glory.

The value of history is great, when, as in the present case, its incidents are striking, its characters illustrate powerfully the passions and principles that agitate and prompt our species, and when the whole story is plainly, powerfully, and pleasingly told.

Fiction too often deals in monsters, and these intoxicating stimulants of the mind injure its health, and excite pernicious or useless activity, unprofitable discourse, and fallacious hopes. The good that has been effected by works of imagination, resembles in size a grain of mustard seed; while that which veritable history has accomplished, is like a noble mountain. In the latter we behold, as in a mirror, the nature and effects of the vices and virtues of man. We behold selfishness in powerful persons fixing on individual interests, and sacrificing general and lasting advantage; while benevolence is presented patiently, and at length successfully, securing national blessedness; we behold wisdom, and integrity, and bravery, and prudence, and activity that nothing can repress, with hope that refuses to expire, conducting to safety, honour, and comfort. History places before us the important, and too much neglected doctrine, that "righteousness exalteth a nation," and that "sin is the disgrace of any people." In this glass are beheld the deformity and folly of wickedness in all her forms, that she may be hated and abandoned; and here appear the beauties and the wisdom of holiness, that we may all be true, and upright, and benevolent. And in the production of these results, history, when well written, has one advantage above other methods of instruction; it entertains the mind in a high degree, fixes the vagrant attention, and allures onward the most indolent readers, until they are improved, almost in spite of themselves.

The portion of Scottish history which has occasioned these remarks, will, if carefully read, justify them all; by

affording valuable information and mental delight, and by exciting virtuous feelings, and sustaining the noblest expectations.

The children of Caledonia have seldom been wanting in professions of regard for their mother, and if they have often been able to endure living at a distance from her, their statements respecting her beauty, intelligence, and virtue, have made her a paragon of excellence. The author before us may not be perfectly free from this national foible, but we have not detected its operation in any material degree prejudicial to the value of his work. This history, by Sir Walter Scott, is, we have no doubt, substantially true; and it is pleasantly written, peculiarly entertaining, as well as highly instructive. It has, however, one very pernicious fault. We allude to those descriptions of warfare which produce in the minds of readers admiration of the courage and talent employed, but raise no indignation against the unsparing destruction of property, and the savage shedding of blood, in which warriors have so much indulged. We give an instance from p. 104.

"What mischief the Scots might sustain by these irruptions, was fearfully compensated by the retaliation of king Robert, who ravaged the English frontiers with pitiless severity. The extreme sufferings of Bruce himself, of his family, and his country, called loudly for retaliation, which was thus rendered *excusable, if not meritorious.*"

A demon might have written thus, with no loss of appropriate reputation. What! because a selfish, bloodthirsty monarch thinks proper to extend his dominion at the cost of human happiness and life, are innocent people to be ill-treated, plundered, and ruined, that such barbarities may somewhat prejudice the affairs of the remorseless invader of dominions his ambition desires? Let courage and conduct, let skill and activity, and perseverance, never be eulogized, unless they are used for the alone punishment of the guilty, and the protection of the innocent.



## NEW PUBLICATIONS.

1. *The Christian's Affection to the House of his God.* By Thomas Swan.

We hope Mr. Swan will long live to promote, in agreement with one of the divisions of this sensible discourse, "the purity, the peace, and the increase" of the house of God.

2. *A Compendious Exposition of the Principles and Practice of Professor Jacotot's celebrated System of Education, originally established at the University of Louvain, in the kingdom of the Netherlands.* By Joseph Payne. Price 2s.

This is a very ingenious essay, highly creditable to the talents and the zeal of the juvenile author, who is preparing "Facts and Illustrations connected with Jacotot's System of Education," which will demand a more extended notice hereafter.

3. *The First Yearly Set of Loan Tracts. The Baptist Sabbath School Hymn Book.*

*The Baptist Children's Magazine.* Vol. 3.

*The Baptist Sabbath School Primer, ornamented with numerous engravings.*

The above are printed by Mr. Winks of Loughborough; sold by Mr. Wightman in Paternoster Row, and are calculated to be very useful to children whether of the Baptist denomination or any other. Many of the tracts, and tales, and hymns, are admirable and creditable in a very high degree to the talents, and zeal, and piety of those who have prepared them.

4. *Forty Family Sermons.* By the Editor of the *Christian Observer*. One vol. 8vo. 12s. cloth.

5. *Memoirs of Mrs. Ann H. Judson, wife of the Rev. Adoniram Judson, Missionary to Burmah; including an account of the Government and Progress of the American Baptist Mission in that Empire.* By J. D. Knowles, Pastor of the Second Baptist Church in Boston, Massachusetts. New edition, in 18mo. price 3s. 6d. in cloth.

6. *An Illustrious Example of Female Piety in the Life and Experience of Miss Susanna Anthony of the United States; recommended to the attention of the Females of Great Britain, by the late Rev. John Ryland, D.D., Andrew Fuller and John Sut-*

*cliff.* A new and improved edition, originally compiled by Dr. Hopkins, Rhode Island.

7. *India's Cries to British Humanity, relative to the Sutte Infanticide, British Connection with Idolatry, Ghaut Murders, and Slavery in India. To which is added, Humane Hints for the amelioration of the state of society in British India.* By J. Peggs, late Missionary at Cuttack, Orissa. Second edition, revised and enlarged. With an Account of the present state of Infanticide and Slavery in India. Containing a number of Wood-Cuts. 8vo. boards, price 10s.

8. *Rev. Henry Ware's Hints on Extemporaneous Preaching.* 18mo. 3s.

9. *Dr. Channing on the Importance and Means of a National Literature.* 8vo. price 1s. 6d.

10. *The Society for Promoting Ecclesiastical Knowledge, conducted by Evangelical Dissenters, has just issued the following treatises:*

*On Free Inquiry in Religion.*—Christ the only King of his Church.—The State of the World at the Christian Epoch.—The History of Christianity to the Age of Constantine.—On the Importance of Correct Views of the Constitution of the Primitive Church.—On the Constitution of the Primitive Church. Price 6d. each Number.

11. *The Etymological Spelling Book.* By Henry Butter.

12. *The Christian Physiologist: Tales illustrative of the Five Senses, their Mechanism, Uses, and Government.* Edited by the Author of the *Collegians*.

13. *Lessons on Objects as given in a Pestalozzian School at Cheam, Surrey.*

14. *Sermons on the Apocalyptic Epistles, the Millennium, and the CXXXth Psalm.*

15. *The Argument derived from Miracles, in support of the Divine Origin of Christianity Illustrated; being the Substance of a Lecture delivered to the Members of the Exeter Tradesmen and Mechanics' Institution, on the evening of February the 16th, 1830.* By George Payne, LL.D. Resident and Theological Tutor of the Western Academy. 1s.

16. *The Power of Godliness.* By George Wright, Minister of the Baptist Church, Beccles, Suffolk.

## OBITUARY.

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### THOMAS STANGER.

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WEDNESDAY morning, Dec. 9, 1829, departed this life at the house of his widowed mother, at Martin Mill, near Dover, Mr. Thomas Stanger, aged 18 years. He was a youth highly esteemed by the family of which he was an ornament, and by a number of Christian friends in the neighbourhood where he resided. He was the second son of the late excellent Mr. Thomas Stanger of Martin, whose pious and truly Christian spirit, whose zealous and disinterested labours in the cause of Christ are fragrant in the memory of numbers to this day. From infancy the subject of these lines was remarkable for suavity of manners and sweetness of disposition. He was strictly moral in his conduct and modest and serious in his deportment. By the regulations of the family of which he was a member, he was prevented from joining in what are called carnal amusements, for which indeed he had no inclination. He was taught also to reverence the Sabbath day and keep it sacred. Very regular was his attendance on the means of grace, and from the distance he lived from the house of God, many were the tedious journeys he cheerfully took rather than be absent from the sanctuary on the Lord's day. What an example is this for young persons? What awful consequences have resulted when God's holy day has been neglected? Reader, remember the Sabbath day that *thou* keep it holy. Our young friend was a student of the bible, in the perusal of which he found both pleasure and advantage; his immortal mind was delighted and enriched by its treasure. He was not gloomy in disposition but generally manifested a cheerfulness without levity. During the many interviews the writer had with him, he never in a single instance remembers his speaking ill of any one. It

is, perhaps, useless to add, that he was respected by all who knew him.

It was a source of deep anxiety to our young friend that he could not refer to any period of deep and pungent conviction, such as he had heard and read of in others, a circumstance not uncommon with those favoured with a religious education, and who have been preserved from open immorality. Yet none who intimately knew him but could trace in his views, feelings, and conduct, evidences which led them to conclude he was a subject of divine grace. During an illness previous to that which terminated his life, a conversation which he had with that truly excellent and pious minister of the gospel, the late Rev. John Giles of Eythorne, produced, in connexion with what he previously knew of his character, a conviction in his mind that the good work was begun. But owing to natural timidity, the modesty of his disposition, his fears of deceiving others or of being deceived himself, he was prevented from making an open profession of his piety, and no doubt that these causes, in connection with his fears, that his convictions had not been sufficiently deep, deprived him of much of that joy and peace in believing he might otherwise have realized. It is natural to suppose, that a son or a brother possessed of such lovely dispositions as we have stated, would be regarded with the greatest affection by his widowed mother and fatherless brethren and sisters. This was indeed the case, and they hoped he would be spared to be a blessing to his family and connexions in years to come. But God's thoughts are not our thoughts, nor his ways our ways. He did indeed recover from the attack above referred to, but in the middle of the year 1828, his disorder returned with such virulence as to baffle medical skill, and it became but too evident that his stay in this world must be short. He, however,



lingered contrary to all expectations, for a period of seventeen months. During which time he afforded another instance of his inviolable faithfulness who hath said, "As thy day thy strength shall be." In the course of his pastoral avocations, the writer had frequent interviews with him during this affecting period, when he might truly be said like Dr. Watts, to have been "one of God's waiting servants." He seemed to be quite weaned from the world, and frequently said he had no wish to get better unless it was the Lord's will; that he could relinquish the world without regret. He evidently depended simply on the atonement of Christ for salvation, and was much comforted by those Scriptures which encourage men as sinners to come to and depend on Christ for acceptance with God. Sincerely did he regret that he neither could love nor serve the Lord as he desired, nor was he a stranger to that experience which led Paul to exclaim, O wretched man that I am. His patience and resignation were extraordinary. Throughout his protracted afflictions up to the very letter of the assertion, is it believed to be true, that not one murmuring word escaped his lips.

And it will be long ere his kind and affectionate spirit and behaviour are forgotten by the numerous family which lament his departure. A feeling of doubt relative to our state before God is at all times painful, but it is truly afflicting to witness it when the departure of a beloved friend is at hand. Hence it had often been made a matter of earnest prayer that the doubts and fears of our young friend might subside before he was called to pass the "stream the narrow stream of death." In this we were most mercifully indulged, so that to the close of his life we look with grateful satisfaction. On the 30th of Nov. last, he was taken suddenly worse, his end was expected every hour, when the cloud was in a great measure dispelled; and he was blessed with hope in his death. Expecting soon to depart he said, "What should I do without a Saviour now?" As well as his strength

would allow, he expressed great delight in the hymn which begins—

"Come humble sinner in whose breast, &c."

and repeated with much pleasure the first verse of the 220th hymn in Rippon's selection—

"Begone, unbelief, my Saviour is near."

He also expressed great delight in the sentiments and language of the hymn which begins—

"When langour and disease invade, &c."

He tried to read a hymn, but such was his weakness and the consequent dimness of his eyes, that he was unable; when he resignedly said, I see it will not do, I cannot read; and with fervour added—

"Prepare me Lord for thy right hand,  
Then come the joyful day."

Seeing his beloved mother in trouble, he said, "Cast your burden on the Lord, He will sustain you." In the evening the writer saw him, and on asking how he felt, he said, "I hope I am happy." Wishing to hear once more from his own lips on what his dependence for salvation was placed, it was asked, whether he had any dependence on his past moral life? He eagerly replied,

"Other refuge have I none,  
Hangs my helpless soul on thee."

While one leaned over him he was heard to say, with a smile on his countenance,

"Jesus lover of my soul,  
Let me to thy bosom fly."

After a few minutes he revived a little, and observed, "I do not remember when I was first convinced; but then you never read of one who sought the Lord, and trusted in him, that was confounded: did you Sir?" The reply was in the negative; when he added, "The poor publican and the thief on the cross were accepted when they sought mercy, and why not me?" It was asked, "Do

you feel Christ more precious now than you ever did before?" He replied, "O yes." If an attempt should be made to improve the circumstance of your removal from this world, have you any thing that you should like to be said as from you to your young friends on that occasion? "Tell them," he said, "that youth is the time to serve the Lord." A proposal was made to spend a few moments in prayer, to which he acceded, and the writer retired. He saw him again but once, when his fears had subsided, and he seemed waiting with cheerfulness the summons "Come up hither?"

Seeing his sufferings were very acute, one who was attending him said, "Sure this must be the last day you will have to suffer." He replied, "The Lord grant it may, if it be his will." He then said, "O Lord, pardon my sins; blot them out of thy book. O what a glorious change this body," here his strength failed him. His mother returning to his chamber when he did not observe her, he was heard to say

"On Jordan's stormy banks I stand,  
And cast a wishful eye,  
To Canaan's fair and happy land,  
Where my possessions lie."

One said to him I hope not to live to see another of us suffer as you do. He said "Why not? my sufferings are not a quarter of what I deserve. One glimpse of heaven will make amends for all." Again it was said are your sufferings very severe? He said, "Not more than I have strength to bear." He lingered till two o'clock on Wednesday morning, Dec. 9, when his happy spirit took its flight, I doubt not, to regions of everlasting blessedness.

Thus lived and thus died this lovely young man. His life calls upon young persons to imitate him in his moral excellencies, and his death, upon us all, to seek an interest in Jesus, now while it is called to-day. Reader! how soon you may be called to die God only knows. Remember the words of him who spake as never man spake. *In such an hour as ye think not the son of man cometh. Be ye therefore ready.* W. P.

## INTELLIGENCE, &c.

### DOMESTIC.

#### A MISSIONARY ADDRESS,

Delivered at the Designation of Rev. E. Daniels, Luton, the 15th February last.\*

MY VERY DEAR BROTHER,

In addressing you on this interesting occasion, I cannot call your attention to language more appropriate to your situation and prospects, than that adopted by the apostle of the Gentiles:—"But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God."—Acts xx. 24.

In these words the apostle presents himself as engaged in a most arduous and im-

portant undertaking, and so zealously devoted to it, as to be willing to sacrifice even life itself in the prospect of its accomplishment. Addressing the elders of Ephesus, whom he had summoned to a final interview at Miletus, he says, "Behold I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there, save that the Holy Ghost witnesseth in every city, saying, that bonds and afflictions abide me. But none of these things move me," &c.

Oh! my dear brother, whose example, (next to that of the Captain of Salvation,) can I offer to your regard so deserving of your imitation as the apostle Paul's? I believe you have already imbibed the spirit, as well as adopted the language of this Christian missionary. May you, in the strength of his Lord and yours, abide the consequences, and be faithful unto death.

Let us consider,

I. The interesting views the apostle presents of the Christian ministry.

1. As the performance of a service,—  
"the ministry," i. e. the service—the

\* See Missionary Herald for April, p. 174.



service of Jesus Christ. Ministers are his servants. They need not be ashamed of this denomination. They need affect no higher. Paul, James, Peter, and Jude thus style themselves at the beginning of their epistles. It behoves ministers to remember this; "to call no man master on earth, for one is their master, even Christ." They are not the servants of men, of any body of men, except for Christ's sake. "We preach not ourselves, but Christ Jesus the Lord, and ourselves your servants for Jesus' sake." They are not to minister to the caprices, prejudices, and unreasonable commands of men, but to pay a supreme and paramount regard to Christ. It is a *service*, not a *sinécure*. There is something—there is much to be done. It is not, however, a task, a mere "doing duty," an irksome service, but the reverse. It is a *ministry*, not a *drudgery*. It is attended by the presence and rewarded by the grace of Jesus Christ. Paul's was the work of a minister and of a *missionary*, which is a still more arduous service.

The apostle presents the Christian ministry,

2. As the execution of a commission. "The ministry which I have received of the Lord Jesus." Paul received his ministry immediately and personally from Jesus Christ. He informs King Agrippa what were the very words Christ employed, Acts xxvi. 15, &c. He gives to the Galatians a particular account of it, Gal. i. 10, &c. He thus introduces his Epistle to the Romans, "Paul a servant of Jesus Christ, called to be an Apostle, separated unto the gospel of God." Although ministers have not now the same extraordinary call, yet do these also receive their ministry from him. His original commission to the apostles extends to them all, as is evident from the promise subjoined, "Lo, I am with you always even unto the end of the world." In this important light does the apostle place the Christian ministry in 2 Cor. v. 18, &c.

Another view the apostle presents of it is,

3. As the delivery of a testimony: "To testify the gospel of the grace of God." Paul deeply felt that the great subject of his ministry was the *gospel*, the *glad tidings* of salvation for guilty perishing sinners by Jesus Christ. John iii. 14—17. 1 Tim. i. 15. It was the *gospel of God*, originating from him—worthy of him—giving the fullest and brightest exhibition of his character, and the union of all his perfections. Ps. lxxxv. 10. Heb. ii. 10. It was the *gospel of the grace of God*; springing from his sovereign, rich, and unmerited favour to the apostate race of man. This the apostle had to *testify*: this and nothing else—at all times and in all places—the pure, unadulterated *gospel*. This and this only he had testified

at Ephesus, (verses 20, 21); at Corinth, (1 Cor. ii. 2.) He denounces an anathema on any man or angel who should preach any other, (Gal. i. 8, 9.)

We advance to consider,

II. The supreme desire the apostle felt for the full accomplishment of his ministry. He here evidently anticipates with ardent desire the termination of his course—the resignation of his ministry; and, in both, the consummation of his joy.

1. The termination of his course: "That I might finish my course," Paul, in this clause, has a primary reference to his *Christian* course, as himself introduced into the narrow way, as having himself to run the Christian race. He felt that his Christian character lay at the foundation of his ministerial; and it was therefore the *first* object of his attention and solicitude. Alas! with too many professors and ministers it is no concern. They have been justly compared to *signposts*, pointing out the way to others, but not taking one single step themselves. Not so the apostle. He ran himself. He ran before, and could say to others, "Be ye followers of me, even as I am of Christ." As the racer keeps the end in view, so did the apostle, Phil. iii. 12, &c.

2. The resignation of his charge: "That I might finish the ministry I have received of the Lord Jesus." He would continue his service, his commission, and his testimony to the last. He delighted in the discharge of it, and preferred it to all others. He deemed it a privilege which called for the warmest acknowledgments of adoring gratitude, Eph. iii. 8. 1 Tim. i. 12, &c. He was willing to forego the joys of heaven itself, so long as his divine and gracious Master had work for him to do on earth, finding in the service of Christ a heaven begun below. Yet the anticipation of the time when he should finish his ministration, and resign his commission, must have been highly pleasing and delightful. And this because it would be the period of

3. The consummation of his joy: "That I might finish my course with joy, and the ministry which I have received." He evidently anticipated with fervent desire the finishing of *both* with joy. He had joy; and, at seasons, great joy in his course and in his ministry; but there was much to diminish and to interrupt it, and it was not comparable with the joy awaiting him when he should receive the final approbation of his Master, and enter into the joy of his Lord, 2 Thess. ii. 19, 20. Heb. xiii. 17. Notwithstanding the animating presence of his Lord, the seasonable supports he afforded him, both as a Christian and as a minister, and the visible success he granted to his labours, yet he was, at times, the subject of painful doubts, and of constant conflict,

Rom. vii. 24. 1 Cor. ix. 27. He knew, however, that at the end of his course and ministry, his joy would be unmingled, uninterrupted and everlasting; and therefore looked forward to that period with longing desire and expectation, and so must every faithful servant of Christ.

It remains to consider,

III. The personal sacrifice the apostle was prepared to make for the attainment of his desire. This claims our notice in several points of view: viz. as to its extent; its spirit; its avowal, and its propriety.

1. Its extent. It was not a single or a small sacrifice. The Holy Spirit had witnessed that bonds and afflictions would abide him. He would have, therefore, to sacrifice liberty and comfort. But he says, "None of these things move me," or, as the original might be literally translated, "I make account of nothing." If liberty and comfort must be sacrificed, still life might be spared; but if not, he was prepared for *this* too. He made no account of *this* — "Neither count I my life dear unto myself." He had consecrated *this* to his God and Saviour; he considered it as not at his own disposal; he laid it on the altar, and was ready to sacrifice it whenever, and in whatever manner his Lord should please.

Mark, as to this sacrifice,

2. Its spirit. This is all important; for however extensive the sacrifice, except made in the genuine spirit of Christianity, it would avail nothing. 1 Cor. xiii. 1, &c. It was the spirit of holy, ardent love which actuated him, love to Christ, and to souls for Christ's sake. 2 Cor. v. 14, 15.

Observe,

3. Its avowal. He was neither afraid nor ashamed to avow the unreserved and entire sacrifice he was ready to make. His language is not that of ostentation or vain-glory, but was intended for the encouragement of all his brethren and fellow-labourers, at that time, at Ephesus, and in every place. He thus spake as an example to all who should succeed him in the same course and service in every future age. Who can calculate the effect which such a noble avowal *has* had, and *still* has on the servants of Christ to the present hour? It was not inconsistent with the deepest humility.

Once more, let us notice,

4. Its propriety. Could such a sacrifice be proper? Yes, it was strictly proper. The apostle was fully justified in it. He had counted the cost. The cause was so glorious. The Saviour was infinitely worthy. He never changed his mind. He felt no regret when actually called to make the sacrifice in its utmost extent, and to lay down his life for that Redeemer who had first loved, and lived and died for him. 2 Tim.

iv. 6, &c. And now, my dear brother, you will not only permit, but expect me to make an application of the subject to yourself in particular, in addressing you on the present peculiarly solemn and interesting occasion. "I charge you, therefore, before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and kingdom; preach the word; be instant in season, out of season; watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." The service of Christ has been for upwards of twenty years, your chosen and beloved work, preferred by you to all others. Without the least flattery, I may say, the ministry has been indeed with you a *service*. You have not been a *loiterer*, but a *labourer*, and you have not laboured in vain. You can look around you, at this moment, and see the fruits of your ministry, an ample recompence, if your labours had been tenfold. But whatever may have been the toils of past service, they are not to be compared with the *service of a missionary* now before you, to which, after mature deliberation, fervent and incessant prayer, you have consecrated your remaining days, and have now publicly renewed your vows, in the presence of your beloved brethren and friends in the lord, and of us all whom you have invited, this day, to witness your solemn dedication. The Lord Jesus, "whose you are, and whom you serve," has made it abundantly evident, that it was He who thrust you forth into his vineyard, sent you to this part of it, and he, I trust, will make it as evident that he has extended your commission, and is sending you *to the heathen*, by the supports you shall receive, and by the success you shall realize in your future ministry. You will still and ever have to serve the same Master, deliver the same testimony, and rely on the same all-sufficient grace. He is equally present in Ceylon as in Britain. You will have to preach the same gospel there as here, equally needed and suitable in every place. You have hitherto run well in your Christian course, be it your supreme desire to finish it well. You have resigned your charge in this place with many and mutual pangs and tears, and with unutterable interest you anticipate the hour when you will have to adopt the language of Paul to the elders of Ephesus: "And now, behold I know that ye all among whom I have gone preaching of the kingdom of God shall see my face no more." You will be able also to subjoin the appeal, "Wherefore I take you to record this day, that I am pure from the blood of all men; for I have not shunned to declare to you the whole counsel of God." But you have not yet entered on the execution of your commission to the heathen. Let it be, however,



your highest solicitude to finish your course and your ministry, both at home and abroad, with joy. At home you have gathered many sheaves. O that abroad you may gather many more, and so come before your Lord in the great harvest of the world, bringing them all with joy. With submission you desire that your ministry and life may terminate together, and you are aware that the execution of the former may involve the sacrifice of the latter. Be it so. You can conceive of no higher joy than that the apostle expressed to the Philippians, "Yea, and if I be offered upon the sacrifice and service of your faith, I joy and rejoice with you all. However much and deeply you may have revolved in your mind the possible toils, privations, and sufferings of a Christian missionary, it will be wise to do it again and again, and to remember that would he finish his course with joy, and the ministry he has received from his Lord, none of those things must move him enumerated 2 Cor. xi. 26, 27. All these, some of your fore-runners in the missionary career, in that quarter of the globe, as their journals testify, have actually experienced.

O forget not, that the personal sacrifice of a Christian Missionary cannot be *sincere*, except like the Apostle's it is *entire*—except strong in the grace of his divine Lord, he can adopt the language of the text. You say *Amen*: heaven, earth, and hell, angels, men and devils hear your vow, and Jesus Christ, your Lord records and approves it.

Go forth, then, "in the strength of the Lord, making mention of his righteousness, and of his only."—Go and preach Christ, warning and teaching every man in all wisdom." Go and labour, "striving according to his working, who worketh in you mightily." Thus prepared for your course, your ministry and your sacrifice in its utmost extent, it will appear, both that you have counted the costs, and that you have therein reckoned wisely. You will never see cause to change your mind—to regret your avowal—to shrink from your purpose, and that because the genuine spirit of Christianity will imbue and pervade your mind, the sweet and all-conquering principle of love will actuate and powerfully constrain your conduct. And Oh, it is neither for you, nor me, nor any of our fellow-labourers "in the kingdom and patience of Jesus Christ," to form any adequate conception, till we learn it in the effulgence of the celestial glory, what the Holy Ghost means when he saith by his inspired servant Daniel, "They that are wise shall shine as the firmament, and they that turn many to righteousness as the stars for ever and ever." *Amen.*

## OPENING OF CHAPELS.

### GREAT TORRINGTON.

On Wednesday, the 4th of November, was opened the new Baptist Meeting at Great Torrington in the north of Devon; on which occasion three sermons were preached. That in the morning by the Rev. J. Singleton, of Tiverton, on the subject of Christian hope, grounded on the words—"and hope maketh not ashamed." The afternoon discourse was preached by the Rev. G. H. Brewer, of Exeter, from Ezekiel xx. 40, 41.; and in the evening by the Rev. J. Baynes, of Wellington, from Joel ii. 28. The day was one which will not soon be forgotten at Torrington. Though the weather was unfavourable, the congregations were remarkably good. A spirit of prayer, union, and energy seemed to rest on all. The presence of God was enjoyed by his people, and with gratitude and praise they were disposed to exclaim, "It has been good for us to wait on the Lord." Surely this was none other than the house of God, it was the gate of heaven to our souls!

An additional interest was imparted to the services of the day by the allusions made in the discourse of the evening to the memory and writings of the celebrated John Howe, who for many years preached the gospel in the town of Great Torrington. The memory of this great man, however, seems almost entirely, if not altogether, to have faded from the recollections of the inhabitants of the town, till revived by the zeal and exertions of our excellent brother Pulsford. It is hardly conceivable how a town, once so favoured, for many years could sink down into such a state of spiritual darkness, and apathy as prevailed in Torrington till a few years ago, did not the state of the Asiatic churches furnish a melancholy instance confirmatory of such an event. The head of the church has lately, however, appeared on its behalf, and a work has been accomplished, through the exertions and prayers of a few individuals, which is the joy and wonder of every beholder; and, we may hope, affords a pleasing prelude of what God is about to do for the north of Devon. When Mr. Pulsford went there, in 1819, there were about sixteen members composing the church: at present there are between sixty and seventy. And a spiritual observer cannot but be interested in remarking the Christian simplicity, love, and union, and spirit of prayer which reign in this infant church, resembling, in some good degree, the Christianity which prevailed in the apostolic age. The present place of worship was called for by circumstances of unavoidable necessity—it is plain and commodious, is well attended, and likely to prove a great blessing to

the town. Its dimensions are fifty feet by thirty-six: it stands in a good situation, and has a burial ground attached to it. The people, though poor, have done wonders; about £270 have been raised among themselves, and a debt of more than £600, a heavy burden to a society in their circumstances, still remains; to liquidate which their worthy pastor, Mr. Pulsford, will, on their behalf, be compelled to make an appeal to the Christian public, and which we most earnestly hope will not be made in vain. The case is signed by nearly thirty of the surrounding ministers, who all bear their testimony to the character of the minister and the worthiness of the cause on whose behalf he solicits the benevolent aid of the church of Christ. Should this imperfect sketch be the means of exciting the attention of any of the wealthy members of our denomination to a case pre-eminently interesting in itself, and deserving the exercise of their enlarged liberality, the writer of it will feel, and be thankful in feeling, that he has rendered an important service to the cause of Christ.

## SHREWSBURY.

On Good Friday, April 9th the new Baptist Meeting in the Castle Foregate, Shrewsbury was opened. Mr. Pewtress of London commenced the service by reading the 66th chapter of Isaiah, and prayer. Double lecture by Messrs. J. Ashford, of Welch Pool, from Col. iii. 11. and Mr. Francis, of Pontisbury from Psal. xxvi. 8. Mr. Walmsley, Wesleyan minister, addressed the meeting, and concluded in prayer.

Afternoon—Mr. Thomas, of Brosely, read Chron. vi. 2. and prayed. Mr. Pewtress preached from Acts viii. 8. Mr. Francis closed in prayer.

Evening—Mr. Kent, pastor of the First Baptist Church, Shrewsbury, read Isaiah lv. prayed, and preached from Mark viii. 36. 37. Mr. Sangster now supplying the pulpit, concluded.

On the Sabbath following, April 11. Mr. Pewtress commenced by reading and prayer, and preached from Isaiah xxxv. 4. and concluded.

Afternoon—Mr. Thomas of Brosely read Rev. i. and prayed. Mr. Francis, of Pontisbury preached from 2 Cor. i. last clause 24 verse, and concluded.

Evening—Mr. Pewtress read 2 Peter i. and prayed. Mr. Sangster preached from 1 Titus i. last clause 1st verse, and concluded with prayer.

Suitable hymns were given out on the occasions. The congregations were numerous, the services interesting. A spirit of prayer, union and energy rested on all. The amount collected was 50l. 1s. 6d.

The original place of worship being considerably too small, crowded to excess, they were led to commence the erection of this large and commodious place of worship, capable of seating 600 persons, in the centre of a dense population, among whom infidelity abounds, and where a short time ago the Bible was roasted and burnt before a fire.

## DRAYTON.

On Wednesday, the 31st March, a new Baptist Meeting-house was opened at Drayton-Parslow, when three sermons were preached; that in the morning by Mr. Searle, of Stoney-Stratford; that in the afternoon by Mr. Early, of Newport, (in consequence of the failure of Mr. Tyler, of Haddenham,) and that in the evening by J. H. Brooks. At the close of each service a good collection was made towards the liquidation of the debt incurred by the building. The attendance was very great, and numbers were unable to get within the doors.

## ORDINATIONS, &amp;c.

## LEWES.

On Wednesday, the 14th of April, the Rev. J. M. Soule, late of Stepney College, was set apart to the pastoral charge of the Baptist church, at Lewes, Sussex. The Rev. W. Davies, of Hailsham introduced the services in the morning, by reading the scriptures and prayer; the Rev. T. Price, of Devonshire-square, London, described the nature of a Christian church, and proposed the usual questions. The Rev. W. F. Platt, late of Holywell-Mount chapel, London, offered up the Ordination prayer, accompanied with imposition of hands. The Rev. W. H. Murch, theological tutor of Stepney College, delivered the charge from Acts iv. 29., and the Rev. Mr. Edwards, of Brighton, concluded with prayer. In the evening, the Rev. Mr. Smith, of Linfield, commenced the service by reading the scriptures and prayer, the Rev. Mr. Foster, of Uckfield preached to the church, from Neh. vi. 9. and the Rev. Mr. Moore, of Lewes, concluded by imploring the divine blessing on the solemn services of the day. The other devotional exercises were conducted by the Rev. Messrs. Allen, Prout, Franklin, and Foster, jun. May the great Head of the Church crown this union with his lasting benediction on pastor and people.

## HOME MISSION.—FENNEY STRATFORD.

On Monday the 5th April, Mr. Hedge was designated at the Baptist Meeting-house, Fenny Stratford, as a Home Missionary, to preach the Gospel in the adjacent



villages. The service was commenced with reading and prayer by Mr. Adey, of Leighton. J. H. Brooks delivered an introductory discourse, and received Mr. Hedge's confession of faith. Mr. Edwards, one of the Secretaries of the Baptist Home Missionary Society, offered up the designation prayer, and Mr. Bull, tutor of Newport College, delivered the charge from Luke xiv. 23. In the evening, Mr. Carly of Newport commenced with reading and prayer, and Mr. Edwards preached from Matt. ix. last 2 verses. Collections were made after the services on behalf of the Society—and the attendance during the day was numerous and respectable.

#### PAULTON, SOMERSET.

The Anniversary of the Baptist Meeting at Paulton, Somerset, was held on March 9th, 1830, when the Rev. Robert Hall, of Bristol preached in the morning, from Rom. viii. 18.; the Rev. Thomas Winter, in the afternoon, from 1 Peter i. 19., and in the evening, the Rev. J. Liefchild addressed an attentive congregation from Isaiah xlix. 23. last clause. It is hoped, that these pleasing services, through the blessing of the great Head of the Church, will lead to encreasing spirituality of mind; devotedness to God, and unfeigned concern for the prosperity of Messiah's kingdom.

#### NOTICES.

On Saturday, May 1st, a Sermon will be preached to young people, at the Rev. Mr. Davis's, East-street, Walworth, by the Rev. J. P. Dobson, of Broad-street. Service to begin at Four o'clock, when Collections will be made for the Walworth Female Charity School, and School of Industry.

The Bedfordshire Association of Baptist Churches will be holden at Biggleswade, Bedfordshire, on Tuesday the 4th of May next. Brethren Knight and Fordham are appointed to preach.

The Buckinghamshire Association will be held on Wednesday, May 12th, at Long Crendon. Messrs. Tomlin and Ives to preach. Put up at the Eight Bells.

The next General Meeting of the Baptist Churches in the county of Essex, associated for the support of village preaching, is appointed to be held at Braintree, on Monday and Tuesday the 17th and 18th May, 1830. The Rev. J. Wilkinson of Saffron Walden, and Rev. J. Hargreaves of Waltham, are engaged to preach.

The Anniversary of the formation of the Union of Christians at Bedford, for the purpose of preaching the gospel in villages, will be held on Wednesday, May 26th, when the Rev. Dr. Bennett, of London is expected to preach in the morning, at Eleven o'clock, and one of the ministers belonging to the Institution, in the evening.

On Whit-Monday, May 31st, the Annual Sermon to young people, will be preached at the chapel, Lower-street, Islington, by the Rev. John Yockney. Service to commence at half-past Six o'clock,

On Tuesday, June 1st, will be opened for divine service the College chapel, belonging to the Baptist Academical Institution, at Stepney. The Sermon in the morning, will be preached by the Rev. Joseph Fletcher, A. M.; and in the evening, by the Rev. E. Steane. Services to commence at Eleven, and at Six o'clock.

The Bristol Association will be held at Devizes, on the Tuesday and Wednesday in the Whitsun week, (June 1st & 2d, 1830.) Messrs. Hall, Aitchison and Newman are expected to preach; Brother Walton is to prepare the Association Letters, the subject, Church Discipline.

On Tuesday, the 1st June, (Divine Providence permitting,) the Anniversary of the opening Crouch End chapel, Hornsey, Middlesex, will be held, when Three Sermons will be preached; that in the morning, by the Rev. J. Bennett, D. D.; that in the afternoon, by the Rev. Joseph Ivimey, and the Rev. Thomas Lewis is expected in the evening.

The next Association for part of the Western District, will be held at *Weymouth* instead of *Wellington*, as before advertised, on the Tuesday and Wednesday in the Whitsun week, 1830. The Special Prayer-meeting for the effusion of the Holy Spirit, will commence at Eleven o'clock on Tuesday morning.

The next Meeting of the Kent and Sussex Association of Baptist Churches, will be held at the Rev. G. W. Moulton's chapel, Mile Town, Sheerness, on Tuesday and Wednesday, June 1st & 2nd. Put up at the *Wellington Inn*.

The Annual Meeting of the Southern Association of Baptist Churches for Hants, will take place on the Tuesday & Wednesday in the Whitsun week, at Forton, near Gosport. The Rev. T. Whitwood, of Andover is expected to preach on the Tuesday evening; the Rev. E. Davis, of Newport, on Wednesday morning, and the Rev. — Davies, of Whitchurch, on Wednesday evening.

The Annual Meeting of the Society for the Relief of Aged and Infirm Baptist Ministers, instituted in Bath, in 1816, will be held in Bath, on Wednesday, the 16th June, 1830. All claims must be in the hands of the Secretary, on or before the 19th May.

The Ordination of the Rev. John Eustace Giles, which was to have taken place on the 3d instant, is unavoidably postponed, in consequence of indisposition, it is hoped that he will be sufficiently recovered to engage in that interesting service in the course of the current month.

## PUBLIC MEETINGS IN MAY, 1830.

<i>Day.</i>	<i>Hour.</i>	<i>Society.</i>	<i>Occasion.</i>	<i>Preacher or Chairman.</i>	<i>Place of Meeting.</i>
M.	3.	11. Wesleyan Mission. Society	Meeting	Earl of Mountcashel ..	City-road Chapel.
—	—	12. London Hibernian Society	Meeting	.....	Free Masons' Hall.
—	—	6½. Church Missionary Society	Sermon..	Dean of Salisbury ....	St. Bride's, Fleet-street.
Tu.	4.	11. Ditto ditto.....	Meeting	Lord Gambier .....	Free Masons' Hall.
—	—	6. Christian Instruc. Society	Meeting	John Labouchere, Esq.	Finsbury Ch. Moorfields.
—	—	6½. Moravian Missions .....	Sermon..	Rev. Rowland Hill, M.A.	Eagle-st. Ch. Red Lion-sq.
—	—	6½. Irish Society of London ..	Sermon..	Rev. Daniel Wilson....	St. John's Ch. Bedford-row.
—	—	7. Continental Society .....	Sermon..	Rev. John Rees .....	John-st. Chapel, King's-rd.
W.	5.	11. British and For. Bible Soc.	Meeting	Lord Teignmouth.....	Free Masons' Hall.
—	—	6½. Prayer Book and Hom. Soc.	Sermon..	Bishop of Winchester..	St. Paul's, Covent-garden.
—	—	7. Continental Society .....	Sermon..	Rev. John Crombie ....	Scotch Church, Swallow-st.
—	—	6. Soc. for Promot. Ec. Know.	Meeting	Apsley Pellatt, Esq. ..	London Coffee-house.
Th.	6.	12. Prayer Book and Hom. Soc.	Meeting	Lord Bexley .....	Free Masons' Hall.
—	—	11. Religious Tract Society ..	Meeting	Marquis Cholmondeley	Willis's Room, King-st.
—	—	6½. Jew's Society .....	Sermon..	Archdeacon Hodson.....	St. Paul's, Covent-garden.
Fr.	7.	12. Jew's Society .....	Meeting	Sir T. Baring, Bart....	Free Masons's Hall.
—	—	6½. Continental Society .....	Sermon..	Rev. W. Digby, M.A....	St. Paul's, Covent-garden.
M.	10.	11. Naval and Mil. Bible Soc.	Sermon..	Rev. H. Melvill, M.A.	St. Paul's, Covent-garden.
—	—	11. British and For. Sch. Soc.	Meeting	H.R.H. Duke of Sussex	Free Masons' Hall.
—	—	12. Port of London Society ..	Meeting	Lord Gambier .....	City of London Tavern.
—	—	6. London Missionary Society	Meeting	.....	Poultry Chapel, Cheapside.
—	—	6. London Itinerant Society ..	Meeting	Rev. John Blackburn...	Finsbury Ch. Moorfields.
Tu.	11.	6. Sunday School Union ....	Breakfast	Rt. Hon. Earl of Roden	City of London Tavern.
—	—	11. Port of London Society ..	Sermon..	Rev. Thomas Binney ..	Floating Ch. Wapping-strs.
—	—	3. Ditto ditto.....	Sermon..	Rev. John Campbell ..	Ditto.
—	—	6. Irish Evangelical Society ..	Meeting	Thomas Walker, Esq....	Finsbury Ch. Moorfields.
—	—	6½. Newfoundland School Soc.	Sermon..	Rev. E. Sidney, M.A....	St. Paul's Covent-garden.
—	—	12. Naval and Mil. Bible Soc.	Meeting	.....	Free Masons' Hall.
W.	12.	10. London Missionary Society	Sermon..	Rev. Hugh Heugh ....	Surry Chapel.
—	—	12. Newfoundland School Soc.	Meeting	.....	London Coffee-house.
—	—	6. London Missionary Society	Sermon..	Rev. Thomas Adkins ..	Tabernacle.
—	—	6½. Religious Tract Society ..	Sermon..	Rev. J. F. Denham, B.A.	Long Acre Chapel.
T.	13.	10½. London Missionary Society	Meeting	W. A. Hankey, Esq. ....	City-road Chapel.
—	—	1. Continental Society .....	Meeting	Hon. J. J. Strutt .....	Free Masons' Hall.
—	—	6. London Missionary Society	Sermon..	Rev. J. Sherman .....	Spafields Chapel.
—	—	6½. Reformation Society ....	Sermon..	Rev. Hugh McNeile....	St. Clement's Danes.
—	—	6. Seamen's Friend Society ..	Meeting	.....	City of London Tavern.
F.	14.	6. Religious Tract Society ..	Breakfast	Hon. Thomas Erskine ..	City of London Tavern.
—	—	11. Reformation Society ....	Meeting	Viscount Mandeville ..	Free Masons' Hall.
—	—	10½. London Missionary Society	Sermon..	Rev. John Hatchard ..	St. Paul's, Covent-garden.
—	—	6. Ditto ditto.....	Commun.	.....	Zion Chapel, Orange-st.
Sat.	15.	12. Anti-Slavery Society ....	Meeting	.....	Free Masons' Hall.
—	—	12. Protestant Protection Soc.	Meeting	Lord Ebrington, M.P....	City of London Tavern.
M.	17.	12. District Visiting Society ..	Meeting	.....	Free Masons' Hall.
—	—	6. Home Missionary Society	Meeting	John Labouchere, Esq..	Spafields Chapel.
Tu.	18.	12. Sailor's Home .....	Meeting	Viscount Mandeville ..	Free Masons' Hall.
—	—	6½. Home Missionary Society	Sermon..	Rev. Rowland Hill, M.A.	Poultry Chapel, Cheapside.
W.	19.	12. Ditto ditto.....	Sale .....	.....	Crown & Anc. Tav. Strand.
—	—	6. Religious Knowledge Soc.	Anniver.	Rev. Rowland Hill, M. A.	London Tavern.
W.	26.	6½. Aged Pilgrims' Friend Soc.	Meeting	.....	Eagle-st. Ch. Red Lion-sq.
Fr.	28.	12. Destitute Sailor's Asylum	Meeting	.....	Free Masons' Hall.

*Errata in the last Number.*

Page 152, col. 2, line 10. read ovenanters.

154, col. 1, last line ditto.

161, col: 2. line 5, for keeps read keep.

line 20, for have read has.

line 35, for constitution read constitutions,



# IRISH CHRONICLE,

MAY, 1830.

THE Conductors of the Baptist Irish Society have again been exercised with uneasy apprehensions, lest they should not be able to meet their pecuniary engagements, as the Treasurer has not sufficient, by a very considerable sum, to meet the expences of the last quarter. They consider it proper to mention a circumstance which during the few last days, has cheered their minds; because they consider it a proof, that the divine care is manifested towards the Society; and therefore, they feel renewed confidence that the pecuniary supplies will be afforded by Him whose are the silver and gold, and in whose hand are the hearts of the children of men. An unknown friend, residing at Bury St. Edmund's, has sent us for Baptist Missionary preaching in Ireland, *one hundred pounds!* We have no doubt, the "alms" of our kind friend, given in "secret," will be "rewarded openly."

The facts contained in the following Letter of Mr. Moore, referred to by Mr. Wilson, will, we expect, prove gratifying to the friends of the Society.

*From the Rev. J. Wilson to the Secretaries.*

*Sligo, March 17, 1830.*

DEAR BRETHREN,

HAVING completed the inspection of my Schools, and collected the greater part of the subscriptions to the Society, in this part of the country, I expect to go with Mr. Allen, of Ballina, to-morrow, to the North, to remind the friends of the Society there of its necessities and its claims. From all that I hear, however, from that quarter, I am not sanguine of succeeding to a degree equal to my wishes, nor to former occasions, in consequence of the great depression in trade that is so extensively felt. I hope that the amount *here*, when all the subscriptions are obtained, will not be less than in former years.

One gentleman who subscribes liberally, but who had not the money by him when I called, said I should have it the first money that he got, for that he paid to our Society more cheerfully than he did to many institutions of the kind. And I am happy to say, that few gentlemen in the country are better acquainted with the proceedings of the Society than he is.

It will give you pleasure to hear, that although the number of children in the schools generally, is not so great as it was some years ago, and although the opposition against some of them is very violent, yet, the proficiency of the children is truly gratifying. The quantity of Scripture committed, and the correctness of the repetitions, with the knowledge obtained of its

subject matter by many of the children, encourage the hope, that they will not only be qualified for useful situations in society, but be ornaments to that gospel with which they thus become acquainted. There is also a very evident effect produced by the circulation of the Scriptures, and by the exertions of the Scripture Readers of the Society; for a confirmation of which, I refer especially to the accompanying journal of your invaluable agent W. Moore. A stranger would not be able fully to understand him, from the way in which he expresses himself on paper, but *you* will comprehend his meaning, and *any* person in conversation is delighted at the plainness, simplicity and correctness of his ideas. But it is manifest, that in many of his labours, there is an energy employed, far superior to any effort of *his*, and by the *sacred Spirit's* influence, he appears to be one of the most highly-honoured individuals with whom I am acquainted. I had the statement of most of the events referred to in his letter, not only from his own lips, but from another highly-honoured character, whose name is mentioned in that letter.

J. WILSON.

*From W. Moore to the Rev. J. Wilson.*

*Knockadoe, March 15, 1830.*

REV. SIR,

FOR the comfort of the Society, to shew their labour and long perseverance are not in vain, now when least expected, and the op-

position at the height, the Lord is calling his people, and enabling them to obey that call—to come out of Babylon. There are many, I hope, of the Lord's people who are yet in her, great as the power of Antichrist is, and that of his diabolical agents, who are, if possible, worse than himself; yet they cannot prevent the effectual call. I little thought, when I left home, I would have the purport of this journal to write. Having met Mr. and Mrs. E. in Sligo, they pressed me, though it was beyond my strength, to come to see them, as it was a long time since I had visited them. I spent the first day in the barony of Corran; nothing remarkable took place there: next to Colavin, to Mrs. E.'s. In that parish, any that will hear the Scriptures read are put under the ban of excommunication by the priest. Mrs. E.'s housemaid had always been attentive to hear. —Miss E. told her, that she would get her to hear privately. “No,” said she, “I will go openly, without dread or fear.” I spent two days there purposely on her account; she is a brand, I hope, plucked from the burning. Mrs. E.'s custom is to visit the sick and afflicted, as far as her power can extend, and she goes not empty-handed, but carries medicine and nourishment; always when I am in the country, I go with her, as she can speak only to them generally by an interpreter, so that either party has but little satisfaction. She told me a most extraordinary occurrence, which took place last year. There was a woman whose life was despaired of, whom I visited with her; through the woman's weakness and ignorance, I endeavoured in as plain and simple a manner as possible, to explain her state as a sinner, and the only remedy; she paid great attention. There was a reputed idiot, her sister-in-law, standing by, Mrs. E. cast her eye on her, and saw the tears trickling down her cheeks. “Billy,” said she, “look at that poor creature.” I did, and spoke to her, as did Mrs. E. but we could get no satisfactory answer; the woman recovered, and a short time ago, the idiot took her death-sickness; Mrs. E. asked her how she was; she answered, “Did you bring Billy Moore?” What do you want with him? “Oh,” said she, “he told me of God.” Whatever was said, her answer was, “Billy Moore told me of God.” This surprised Mrs. E. greatly, as she had thought the poor creature paid no attention; yet she recollected that she shed tears during the time I was reading and speaking. Mrs. E. asked her by an interpreter, “Would she have the priest?” “No,” said she, “Billy Moore told me of God, bring him.” She died that night, and from the composure with which she met death, she has not the smallest doubt the word was made effectual. Now, said Mrs. E. “is it not visible, that sooner or later the word will have the de-

sired effect?” Experience has proved in another instance, in this place, that the most obstinate are by the power of the word brought to be the most able defenders of the truth. In the next townland, from whence I now write, I was born. A man, a native of the same town, whom I had not seen for many years, was of Protestant extraction; his first wife died, and he married a papist, they have an only son, he thought to have brought him up in the profession of his forefathers, but his mother brought him up a bitter papist, and as he got a tolerable share of education, he went great lengths in defence of popery, so that between mother and son, the life of my friend was embittered. About six years ago, I visited the old man; he gave me a history of his life, and of his grief concerning his son.—I said I would wish to get acquainted with him. I went to where he was at work with others, and asked them did they ever hear the Irish read? they said no. I read to them several portions of Scripture, to which they listened attentively. On my making some remarks, young B. got into a rage, and supported popery obstinately, so that the people got displeased with him; he continued so until last year. The ways of the Lord are mysterious; he committed some depredations on Mr. E. so that he was likely to be sent out of the country. I pitied his poor father, and applied to Mr. E. who freely granted his pardon; this gave me full scope to shew the young man the abominations of popery, and brought him to feel remorse; from reading the Scriptures he is now a new man, and has renounced Pope and popery, which he denominates the “mystery of iniquity.” I now find that he is the most punctual attendant at preaching, and duly attends the church. I spent a day at his house; his mother, and another relation, besides a poor man in the neighbourhood, are also convinced, so that all the thunders from the altars will not terrify them. A young priest, educated and ready to be ordained when he came of age, a Greek, Latin, Irish and English scholar, lives seven miles from this place; he and I have been five days in conversation respecting the Scriptures. I am waiting to hear how he will stand the fury of the popish bishop and priest. I heard from him yesterday, he is not in the least terrified.

W. MOORE.

*From the Rev. James Allen to the Secretaries.*

*Ballina, March 15, 1830.*

DEAR BRETHREN,

In the letters and journals forwarded with this, a number of pleasing facts, illustrative of your Society's usefulness in this district, will I trust be found. The Inspectors and

Readers, who are principally employed in endeavours to instruct the people in the great things of God, are, evidently not employed without a considerable measure of success. Though perhaps, not directly instrumental in the conversion of souls to God, to the extent either of our wishes or sanguine expectations, yet, evidence, from which there can be no appeal, is presented to every contemplative mind interested in Ireland's cause; that those national prejudices and mutual hostilities have so far subsided, as to justify the exclamation, "Say ye not there are four months and then cometh harvest. Behold, I say unto you, lift up your eyes and look upon the fields, for they are white already to the harvest."

The schools, during the present quarter, are in a very flourishing condition. Some, indeed, have been much opposed by priestly influence and domineering factions, but, from the returns recently made of the number of pupils, and the progress these pupils have made in the face of this opposition, it will evidence, there is no great cause of alarm. In one instance, indeed, I have been compelled, during the present month, to remove one of our schoolmasters, from the fact of his scholars being partly withdrawn, and of his house being surrounded at night by a number of sworn men. Being a pious, steady and zealous man, and in my own view, every way qualified for the work, I have sent him to the Islands of Clews Bay, some of the wildest on our coasts, where, in the capacity of circulating schoolmaster and Scripture reader, under your auspices, I hope he may long labour with great success. These Islands, which have been too long neglected, will, I trust, ere long, wait upon Him who is our common Saviour and our God.

I am about to set off to-morrow for the North. This must be an apology for my brevity. I have, agreeable to your directions, secured the preaching-house.

J. ALLEN.

*From the Rev. W. Thomas to the Secretaries.*

*Limerick, March 20, 1830.*

MY DEAR SIRs,

THE Readers' journals for the past month, will, I am convinced, greatly please you, the servants of the Society are worthy, pious men. O what a change, from popery and corruption, to liberty, holiness and truth, has the fruits of the Gospel effected!

W. THOMAS.

*From a Scripture Reader and Schoolmaster to Mr. Thomas.*

*Kilfera, March 6, 1830.*

REV. SIR,

WITH joy and love in the Lord, toward you, I trust your kindness will accept the following account:

The gross number of my school this quarter, is 43 pupils, 23 of whom are improving in the Holy Scriptures, in English and Irish. I made two journeys this quarter to the parish of Dubbog; the first journey, I distributed 5 Testaments, and 15 Tracts; I also read the word of life to 12 families, during three days I was walking among them. The second journey, I made there, I was two days going among them from house to house, reading the sacred word, and making several remarks, telling them that Jesus Christ was calling all to himself, and he would give them rest, believing in him in their heart. I met three men, that I taught to read Irish in the Roman letter; I gave them Testaments and some tracts, and to several others I gave tracts, they accepted them most thankfully. I made two journeys to the parish of Kilrush; the first journey was on the 10th of February; I carried 6 Testaments, and 15 Tracts, and distributed them to such as I found capable of reading, and willing to receive. I was four days reading the word of God among them; I read to sixteen families during the four days, and coming in the night to an acquaintance of mine, named Edmond Downes, where several of the neighbours collected round me, to hear the wonderful works of God. The second journey was on the 24th February, I carried 7 Testaments and 12 Tracts, which I distributed also, I was three days among them, going from house to house explaining the word of life, and reading it to them; some of them told me, they never before heard it. Several of them gave thanks to the Lord, and paid great attention; I made several remarks to them, asserting that the Lord Jesus Christ bought them with his precious blood, that by believing in him, he was able to save them; and that he was the door of the sheep, &c. At my coming home, it being a market-day, there were several persons accompanying me, I was reading the scriptures to them, they being desirous to hear; when we had walked about two miles, we were met by a man on horse, with his wife behind him; he alighted, I had no thought of what he was going to do, when he came behind me, and threw me into a dike, blaming them very much for hearing me, and calling me scandalous names, which I will not repeat. I considered I was nothing, if not willing to suffer for the Lord Jesus. Two days after, I went to the parish of Dubana, and took 4 Testaments with me, and 10 Tracts: in my way, I entered a pensioner's house, where several persons were collected, I read the scriptures, to which they paid great attention, especially a Carmelite, when I was reading the passion of the Redeemer. There was one I taught to read Irish, and gave him a Testament and some Tracts to distribute. I also taught a man advancing to 60 years to read the Holy Scriptures, about 12 months ago;



I met him the other day; he told me, he was careless about mass and popish ceremonies, as they were the invention of man, and not the command of God; he also exclaimed, "I know that Jesus Christ is able to save me, and I have him in my heart," clapping his hand to his breast. I went another day toward Muneen, in the parish of Dunaba, read the word of God to five families that day, and distributed some tracts; I met a man the same day, that learned to read the Scriptures from me; I conversed with him, and he answered, "I know that the Lord Jesus Christ is able to save, and his precious blood sufficient to cleanse me from my sins, and I have the thoughts of Jesus in my heart, since I came to the knowledge of reading his word, and that the priests are a covetous set," &c. I will assert, that there is a man advancing to 50 years, coming every Sunday the distance of four miles to my house to learn the scriptures; as my children are engaged teaching the scholars, when I am absent, for I cannot rest satisfied, when I see all the ignorance and darkness of those around me, who are led and guided by the enemies of Jesus Christ; and when I read what the Holy Ghost announces by the mouth of St. Paul, when he says, "If our gospel be hid, it is hid to them that are lost, as all coming short of the glory of God, and carnally-minded." A man in my neighbourhood departed this life; I went in the night to the wake, where a great number were collected; there were images laid up in the wall opposite the corpse, the pictures of St. Peter and St. Patrick, the Virgin Mary, &c.; they were performing some devotions to the images to make intercession for the soul of the deceased. I heard their exaggerations concerning it. I told them such things were wrong, that Jesus Christ came into the world to save sinners, and he was calling all to come to himself, and he would give them rest; and also that he redeemed us with his precious blood, with a great many remarks out of the scriptures, that there was "no other name whereby we could be saved," and that we could not be redeemed but by his precious blood. The next day the priest came there, he heard every word of what I said; he arose in a violent rage, having his conscience seared, as with a hot iron; he exclaimed, "that man is a devil, and all in his house," &c.

I rejoice in the Lord, my high priest and good master, who sayeth to me, "Fear not, vengeance belongeth unto me; I will recompense;" I will work while it is day, the night cometh when we cannot work.

*From a Scripture Reader to Mr. Thomas.  
Mountshannon, March 12, 1830.*

REV. SIR,

I HAVE had the hardihood to revisit Duhana, and, as I anticipated some time back, after

my life was sought there, that the Lord may have some good end, in permitting them to lay their rude hands on me, so I expected that he would, as on various other occasions, bring good out of their intended evil. I trusted, that He who worketh all things after the counsel of his will, was about to visit these uncircumcised in heart and ears, who are now sitting in the region and shadow of death; without any well-grounded hope, and without God in the world, whose minds are alienated, through the ignorance that in them is, looking to superstitious priests and bodily exercises; striving to please the Creator with creature worship, not knowing that God Almighty is a jealous God, and will not give his glory to another, and that he abhors graven images—that they who worship him acceptably, must worship him in spirit and in truth, and they who attempt to approach him, by any other means than Jesus, the way," &c. John xiv. "comes to a consuming fire, for so the Lord is." Heb. xii. 29. I formerly said, and I now pray, that the day-spring from on high may yet visit this dark vicinity. And I trust the work may be in its bud, for I am credibly informed, that many debates and discussions have lately arisen among them, in consequence of my conversation with some of them, and my conduct towards them that attempted my life, and I believe it is on account of my not prosecuting them, that I gained the sympathy and good-will of many who hitherto were not acquainted with me. Thus, I think by observing St. Paul's advice, Rom. xii. I have gained a good victory over the enemy of souls; for the assailants are now convinced I could have gained or transported them.

#### CONTRIBUTIONS.

£. s. d.

*Received by Mr. Burls.*

A Friend, by the Rev. Cornelius Elven of Bury, for Baptist Missionary preaching in Ireland .....	100	0	0
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*Received by Mr. Ivimey.*

Church-Street School, by Mr. James Upton .....	8	0	0
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*Collected by the Rev. S. Davis.*

At Cheltenham .....	4	15	0
At Birmingham:			
A Legacy of £100, by the late Mr. John Deakin, the duty deducted .....	90	0	0
Other sums .....	29	14	0
At Liverpool .....	82	14	0

*Subscriptions received by W. Burls, Esq. 56, Lothbury, Treasurer; Rev. J. Ivimey, 51, Devonshire-Street, Queen Square; and Rev. G. Pritchard, 4, York Place, Pentonville, gratuitous Secretaries.*

# MISSIONARY HERALD.

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## NOTICE.

THE Treasurers of Auxiliary Societies, and other Friends who may have Monies in hand on account of the Society, are respectfully reminded that the Treasurer's account for the year will close on the 1st of June, which renders it necessary that all payments intended to appear in the Appendix to the next Report, should be made in the course of the present month. It is requested that the respective accounts may be sent, properly balanced, to the Secretary, No. 6, Fen Court, Fenchurch Street, accompanied by the lists of Subscribers, &c. in alphabetical order. Due attention to this Notice will prevent delay in the closing of the Society's accounts, and consequently facilitate the early publication of the Report.

## FOREIGN INTELLIGENCE.

### CALCUTTA.

Since the publication of our last Number, communicating the joyful intelligence of the suppression of Suttees, a copy of the official document issued on this occasion by the Governor General has reached this country. We extract the first paragraph, which specifies the grounds on which this humane measure has at length been adopted.

“As to the apprehensions of any consequent excitement,” remarks the Bengal Chronicle, “they are really worse than idle.” A writer in one of the native papers, however, sees in this enactment cause for the greatest alarm. “At this awful intelligence,” says he, referring to the rumoured intentions of Government, “we have trembled from head to foot, and are distressed, terrified, and astonished; for even under the Moosoolmans, our law Shasters were left untouched. It is reported that they sorely vexed the Hindoos, but knowing the Hindoo laws respecting the holy rite of burning up widows, and other acts, they never ventured to touch them. Even under those unappeased and wicked sovereigns, that sacred rite

was preserved. If, then, it be abolished under a just Government, what greater cause of affliction can arise? On hearing this intelligence, we have been seized with such alarm, that we believe the Hindoo religion is now on its last legs!”

The Regulation commences thus :

The practice of suttee, or of burning or burying alive the widows of Hindoos, is revolting to the feelings of human nature; it is no where enjoined by the religion of the Hindoos as an imperative duty; on the contrary, a life of purity and retirement on the part of the widow is more especially and preferably inculcated, and by a vast majority of that people throughout India the practice is not kept up nor observed: in some extensive districts it does not exist; in those in which it has been most frequent, it is notorious that in many instances acts of atrocity have been perpetrated which have been shocking to the Hindoos themselves, and in their eyes unlawful and wicked. The measures hitherto adopted to discourage and prevent such acts have failed of success, and the Governor-General in Council is deeply impressed with the conviction, that the abuses in question cannot be effectually put an end to without abolishing the practice altogether. Actuated by these considerations, the Governor-General in Council, without intending to depart from one of the first and most important principles of the system of British government in India, that all classes of the people be secure in the observance of their religious usages, so long as that system can be adhered to without violation of the paramount dictates of justice and humanity, has deemed it right to establish the following rules, which are

hereby enacted to be in force from the time of their promulgation throughout the territories immediately subject to the Presidency of Fort William.

I. The practice of suttee, or of burning or burying alive the widows of Hindoos, is hereby declared illegal, and punishable by the criminal courts.

A number of minor regulations follow, specifying the means by which the decree is to be carried into effect, and the punishments annexed to the non-observance of them.

In a letter from Mr. George Pearce, inserted in our Number for February, allusion was made to the malignant opposition made by some of the native landholders to the preaching of the Gospel in the villages under their authority. Our readers will perceive from the following account, taken from the Calcutta Government Gazette of October 8, that one of the native missionaries has actually fallen a victim to this enmity. We trust that the perpetrators and instigators of the atrocious deed will be discovered, and that effectual measures will be taken to prevent the recurrence of such acts of cruel outrage.

"A few years ago, some inhabitants of the villages to the south of Calcutta, in occasionally passing the school rooms of the independent missionaries at Kidderpore, listened to the Gospel which was preached in them. They became converts to Christianity, and through them the missionaries were enabled to carry the Gospel into the villages themselves. Inquiry and information spread through the surrounding district, and by degrees intimacies were formed with converts of other missionary bodies, who then took a part in the still increasing work.

"The Serampore missionaries were induced, a few months since, to send a missionary to reside in Barripore, and labour in that part of the district referred to, nearest to that town, which was still unoccupied by any others. In Sulkea, a large village, about six miles distant from Barripore, nearly thirty persons had professed a regard for

the Gospel, and thrown off the bondage of caste; it therefore became the central point of the missionary's labours, and here it was proposed to erect a convenient hut, to serve the double purpose of a chapel and a school room. A native Christian named Ram-Kishore, was sent to reside in Sulkea, to assist the missionary, and conduct religious worship during his absence. He was a man upwards of fifty years of age, and a Christian of long standing. He was not remarkable for any superior ability, but possessed a meek and gentle disposition, seemed always pleased to have an opportunity of speaking of the Gospel; and in familiar conversation especially, he was able to turn his long acquaintance with the Scriptures to good account. He soon gained the affections of the new converts, and was amongst them as a father. He held meetings for divine worship with them constantly, at which many of the other villagers likewise attended; and the spirit of honest inquiry appeared to be rapidly extending. But what gained him the affection of some, excited towards him the bitterest enmity of others, and he has fallen a victim to their rage. He spent Sunday, the 13th of September, at Sulkea, and conducted divine worship twice in the presence of many of the villagers, who remained for hours in conversation respecting what they had heard. On the Monday following he went to Garda, a small village but a short distance off, where one of the new converts resides, apart from the rest. At the house of this man he spent the day, and some of the other converts having called, they had worship together just before sun-set. After this, they two were left alone, and they retired to rest in the same hut at the usual hour. A little after midnight they wished to smoke, and Chand, the master of the house, taking his hooka, went to his brother's (not a convert) on the other side of the road, and having obtained a light, sat smoking for some time. He then went to give the hooka to Ram-Kishore; but instantly ran back, calling to his brother, 'Here are so and so (naming a number of persons), with many more, come to my house, and they are murdering the Padree Sahib's Dewan.' He went away again; and his brother rose, and going out, saw upon the road several of the persons whom Chand had mentioned, for it was clear moonlight, and on his calling to them, they chased him with clubs, with which they were all armed. He called up another man who lived on the same premises, and returning with him to the road, they saw two canoes full of men making off, and also a number of other persons, going towards Sulkea on foot. Through fear they immediately concealed themselves in their own house till daylight.



"In the mean time, Chand had gone round to the back of his own premises, and there heard the leaders of the party calling out, 'Where is Chand? Murder him! murder him!' And there he witnessed the murder of the poor old man, who, after a few faint cries for help, fell under their blows in the little yard of the house where he had slept. Chand swam through a tank, and made off through the rice fields without being observed, and ran to Bankipore, several miles, to the darogah's tannah, where he gave notice of the murder. As he had not exactly ascertained the actual perpetration of the murder, he was sent back for this purpose. He reached Garda again about sunrise on Tuesday, and then went with his brother to the fatal spot. They found the body perfectly lifeless and cold; on the forehead was a great gash, evidently made by the stroke of a club, and the neck had been pierced by a spear. Death, no doubt, had followed instantly: there was much blood upon the ground.

"It is gratifying to know, that during the whole of his stay in the village, the conduct of the deceased had been in every respect blameless. It has been already stated, that his temper was mild and gentle, and he had certainly done nothing to prejudice the interests of any one. The last time he parted from the missionary under whose direction he was placed, he seemed much depressed, and observed, 'I am going, Sir, as a sheep amongst wolves;' and so it has appeared.

"We believe that decided measures have been taken to bring the chief offenders to justice; how far they may be successful we cannot tell."

The afflictive event described in the foregoing extract, is also referred to by Mr. George Pearce, under date of October 12. In the former part of his letter, he mentions being under the necessity of removing, for a season, from Chitpore to Calcutta, on account of the extreme dampness of the house he had occupied at the former place. He proceeds to say—

You will be happy to learn, that my health and that of Mrs. P. improved from the time that we came into Calcutta, and that we have escaped other sickness during the rains, which have now to appearance ceased; so that God has mingled great mercies with our afflictions. We expect now to return to Chitpore in three or four days, and with renewed hope and strength

to re-enter on our beloved labours. A great deal of ill health has prevented Mrs. P. from doing what was in her heart to do. She has, notwithstanding, acquired some knowledge of the Bengalee, and sufficient to enable her to take charge of native female schools, which she has of all situated in the vicinity of Chitpore, since the departure of Mrs. Yates in February last. Of my own labour I have little to say. The respective branches of it have been attended to as opportunities have permitted, i. e. English preaching, native Christians, native school, Christian native school, and native preaching. The word of God has been blessed to one individual, a native female, whom shortly I expect to baptize. She is the wife of the person I employ to read the Scriptures from place to place, and ascribes her conversion to the word of God, which she has heard in the sermons delivered to the native Christians since her residence at Chitpore.

During the last three months, the Calcutta brethren have had the joy of receiving into communion eight natives, six of whom were from the peasantry of the villages to the east and south-east of Calcutta, of the remarkable movement among which, in favour of the Gospel, you have already heard. Some of these poor people come from a distance of thirty miles to hear the Gospel on the Lord's day. Since these fields appear so promising, I hope soon to direct my feet thitherward, in company with my brethren; and may the Lord of the harvest bless his word abundantly.

But Christian missionaries cannot long experience success, without having to contend with opposition, excited by the powers of darkness. Persecution has begun to try the faith and courage of missionaries and converts. The Jumeendars, or landholders, seem generally to have conceived the utmost hatred against the Gospel, through fear, in all probability, of injury to their worldly interests; hence, for some time past, the Christians on their estates have in various ways been made to feel their displeasure: but recently, not being satisfied with depriving them of land, destroying their corn, and beating them, they have proceeded so far as deliberately to murder one of the Christians; and to render the act the more effectual in preventing the evil dreaded, they selected as their victim one of the native preachers. The person whose life has been taken away was named Ram-Kishore, and had been a professor of the Gospel about twenty-four years. He was in connection with Serampore. Strange as it may appear, little notice has been taken of this dreadful affair, but where the fault lies I cannot say; yet in consequence of it, on Sunday last, in the same villages, a young

man, Mr. Robeholm, also in the employ of Serampore, was attacked by about a hundred men armed with clubs. After being thrown down and bruised a good deal, he by some means or other effected his escape. Where these things will end the Lord only knows. I hope missionaries will have wisdom and grace to conduct themselves in a becoming manner in the midst of these trials. You will be sorry to learn that Mr. Robinson is at present laid aside from his labours, by an attack of dysentery. Brother Bruckner was called yesterday to commit his eldest son to the silent grave. He appears to have been a promising lad, having made great progress in six languages, has left for the consolation of his father evidence that there was some good thing in his heart towards God. Mrs. Penney has had a most severe attack of pleurisy. She is now through the mercy of God considered out of danger, but is very weak. The remainder of our missionary circle are well."

### MONGHYR.

From Mr. Leslie to Mr. Dyer,  
dated Monghyr, Sept. 26, 1829.

"You have on the foregoing pages a letter addressed to us as a church, by a native of France, but who is at present an indigo factor at a place about thirty miles from this. The letter was written in French, and translated literally by Captain B. The first time we had any knowledge of the writer, was on a very melancholy occasion. He had brought into Monghyr a lovely wife (a French lady) sick, for the benefit of a change of air. Instead of recovering she became worse; and when she was evidently drawing near death, he sent off to a Roman Catholic priest who lives about thirty-six miles distant to repair hither. He refused to come. The young lady died, and they sent to me to know if I would perform a funeral service. I instantly said yes, and went off to the house. There I found the bereaved in a state of great distress. I prayed in the house, and afterwards performed a service in the burying ground. At the close of this service, Mr. Moore, who was present, took up the young man in his vehicle, and drove him home, and became a spiritual friend to him. Here commenced what has led to such results. The young man was struck with the kindness shewn him by Protestants, and what he saw amongst them. He returned to his factory, and there I think God has taught him, and taught him wonderfully. Make what use of the letter you please. He was lately amongst us, and the letter was written immediately on his return home.

Since I last wrote you I have visited Dinapore. The work of God goes on there among the soldiers. I baptized three persons. There were several others who solicited baptism; but I judged it better that they should remain a little as none of them had been acquainted with the truth above a month or two.

We have lost our valued friend Captain Page. He died as he lived, a Christian indeed; and we do not sorrow as those without hope. I have opened my new chapel, and on Sabbaths we have no reason to complain of want of attendance. Every thing goes on comfortably, I wish I could say successfully. Yet we have no reason to despond. One young man looks as if he were coming near the kingdom of God. I am surprised you have not written me about poor desolate Digah."

The letter referred to by Mr. Leslie was as follows:—

"So powerful are the motives that prompt me to relinquish the absurdities of the Roman Catholic Church, and to embrace the Protestant faith as professed by the Baptists, and so deeply rooted are they in my heart, that it would now be difficult to eradicate them. The Bible, then, that sacred code of divine institutes, being my shield and buckler, with energy do I protest against those who would attempt to persuade me that I am plunging into error. O holy Christ Jesus! can it be an error to love thee? and shall we be deemed criminal for so doing? They answer, "Yes." Well, then, deluded beings, let me be accounted mad in your estimation, load me with the most injurious appellations, I will not even reply to you, but place my glory in the service due to my divine Master, my Creator. Whom should I adore but Him who has created me, Him who seeing that I was born in sin and subject to the wrath of God, gave his precious blood for me? Oh! poor and unhappy sinners that we are, let us look upon that precious blood, that flows for us. Does not every drop of it plant a dagger in our hearts? A God dying for us! What goodness! what tender mercy towards ungrateful children! Let us turn our hearts then, to love and adore him, seeking diligently the means of doing so. Such were my thoughts; but for the means of instruction, the means of learning how to render God his due, the means of becoming acquainted with his holy will, I required a guide, an instructor; but where was I to find him? where even to search for him? Five and twenty years of my life had been spent in the Roman Catholic faith; and had I kept a register of the lessons taught me by the clergy of that church, and the wretched examples also,



which they held out to me, dreadful indeed would have been the preponderance of evil counsel and example. Latterly, I have passed something more than a year as in a second state of childhood, or shall I call it the grey dawn of that religion cherished by the enlightened friends to whom these lines are addressed, and from whom I have received none but wise counsels, and among whom I have witnessed none but virtuous examples. What comparison then, shall I draw betwixt my former thoughts, and those which now influence me? I felt anxious to become acquainted with true religion and its sources; for I felt I was ignorant of them. True, the priests said, "Confess yourself." I did so; and on leaving the confessor's seat found myself in a worse state than before. My conscience was more oppressed than when I had first approached it. Again said the priests, "Avoid the theatres and places of public amusement." When I attempted to do so, and by chance passed near them, I saw the doors and avenues thronged by that very priesthood. They enjoined me to avoid acts of dishonesty and the infringement of moral duties; but I found them the first to forget these precepts. "Place not your affections on the world, and seek not after riches," said they; but I beheld their Pope seated upon a throne. I witnessed their new fangled indulgences, their perquisites for permission to eat eggs, meat, &c. on certain days. All this threw me into the greatest embarrassment. Many a time have I said to myself, What kind of religion is this? But I found no answer. I wished for some means of solving this problem; and having found a worthy friend, Mr. Moore, who kindly procured me a French Bible, I read it with the greatest attention, and found that, according to this book, I was not a Christian. A sensation of horror seized me. I thought of eternity, of death. I was very ill at the time. I saw the gulf of hell open before my steps, and I feared that it was now too late. Some thoughts of the Roman Catholic church occurring to me, I recollected that my wife at the time of her death, had left me a little box containing some images and a figure of the Virgin Mary. On seeing these articles, I in vain searched in my Bible for the manner in which I was to address them in prayer. On the contrary, I found that God in the commandments delivered to Moses, had forbidden the adoration of all graven images. I opened two little books that were in the same box, and found a vast difference between what they held out as the commandments of God, and those contained in the bible: and, in the sequel found many commandments of the church that, after the most diligent search, I could in no wise reconcile with the word of God. I discovered

that these two little books were rather a collection of prayers to the Virgin and to the saints, than anything else; and that scarcely any was addressed to God. All this afforded room for reflection, and I found that the masses, indulgences, and prayers addressed to the Virgin and to the Saints, together with purgatory, needed strict examination. I did examine them, the Bible on the one hand, and the books of the Roman church on the other,—and perceived that the spirit of error had insinuated itself into the whole; that these various modes of salvation could only produce a contrary effect; and that, properly speaking, they were only mercenary speculations of the priesthood.

I shall continue to state my motives of conversion, such as induced me to abjure the tenets of the Roman Catholic religion. A question of real consequence presents itself first to my mind, which is, why are they anxious to conceal religion under an impenetrable veil? Why make use of this foreign language, this Latin, for addressing the Deity? The mysteries with which I see the priesthood surround themselves compel me to doubt the truth of the laws prescribed by the Roman Catholic religion; and I cannot refrain from comparing them to those mountebanks, or quack doctors, who, to gain purchasers for their nostrums, produce certificates from foreign princes. No; the proper language for prayer is that with which we are familiar, that which we ordinarily speak, or that which is best understood on the spot where we are praying, or where we are desirous of stimulating the devotion of others. Let us refer to the Acts of the Apostles, the second chapter. We read there, that when the Holy Ghost descended on the apostles, they spoke every man in a foreign language, that they spoke all languages, in order that they might publish the tidings of the gospel to all the nations of the world.

Confession to the priests is, also, one of the most absurd notions. What passage of scripture enjoins us to confess our sins to a priest? True, we find the words "Confess your faults one to another." But are we all priests? Besides, who gives us the right of absolution? Can we suppose that God permits a man to sin, and pardons the faults he has committed, provided they have been pardoned by a fellow-sinner like himself? The very thought is an insult to the Divine Majesty of heaven. Whose is the prerogative of pardon, unless of God alone? How find we it written in the holy scriptures? 1 Tim. ii. 5. "There is one God, and one Mediator between God and men, the man Christ Jesus."

Transubstantion is, also, an article of the most erroneous kind. How can we persuade



ourselves that bread and wine is converted into the great God, by a mortal being pronouncing certain words? Should we thus insult the Divine Majesty? Must we not have lost our senses before we can believe such an article?

Purgatory, and indulgences from the church are innovations of too despicable and recent a kind to merit a discussion. To my fancy, they are but speculations of the Pope and his church.

All these absurdities are of the most striking nature; and I pledge myself, with the Bible in my hand, to confute them all in the presence of the whole world. The motives which induced me to enter on a new mode of life are far more powerful. They are these: I had lived, as long as I knew any thing of myself, in the Roman Catholic faith. But in what manner? Without any religion. The conduct of many of the priests had taught me to despise them. I considered their rules as inventions for the use of children. Having never been induced to read the Bible, I was ignorant of that holy book, that word of God. What was the result? A train of misfortunes. Shipwreck at sea; distressing accidents; the loss of my beloved children at their birth; the destruction of all I possessed on board a boat during my passage to Monghyr; the dreadful misfortune of killing a human being, though unintentionally, which was a cruel blow for me; the death of my wife, a mild and amiable companion; and, to conclude, a sickness of more than twenty-one months' duration. This, it must be confessed, was a long series of misfortunes; but there was one far greater, far more dreadful,—my wretched soul was advancing by hasty strides to perdition. But God had compassion on me. After having thus chastised me, he shewed me visible marks of his goodness in making me sensible of my faults; inspiring me with a love of the holy scriptures; and, finally, granting me the blessing of two good and sincere friends, by the wholesome and kind advice of whom, I felt inspired with the wish of rendering myself worthy of them; and by the study of and attention to my Bible, I began to cherish the hope of becoming a disciple of our Saviour. How great a difference between the life of the sinner and the saint! The true disciple of our Saviour, and the servant of Satan! Eternity! how deep the thought! We exist; but what shall we become hereafter? Holy Saviour, grant that we may become worthy of thee! that when death approaches he may find us prepared to receive him; and that when we appear before thy tribunal, thou mayest receive us with a look of mercy, and bestow on us the blessing of eternal life.

With regard to baptism, I have conversed

on the subject with my friend Billon, and have communicated to him my ideas on that head, which I think he will find correct. How would we allow another person, a stranger, to take upon himself responsibility for our immortal souls, when, in this world, we frequently are averse from entrusting the management of our temporal concerns to our relations and friends? For example, how am I to reconcile the promises made by my own godfather, at my birth, when he took upon himself to promise that I should conform to the rules of the church, I, who am at this moment, as directly opposed to them as if I had been born a good and true Protestant. Being, therefore, thoroughly convinced of the absurdities of the Roman Catholic religion, I declare formally, that I have abjured, and do abjure its creed. I consider the Bible as the book of God, the opinions of the Baptists as the most correct, and those which I am desirous of following; and I willingly commit myself to God, being ready to do all, and to suffer all for the sake of the Lord Jesus. I renounce all prayers and addresses to the Virgin Mary, or to the saints; and will address my prayers to the one God alone. I am convinced from an examination of the Bible, that there is no such thing as purgatory, and recognize nothing intermediate betwixt the anger and the justice of God. Such are my sentiments, and I avow them as proceeding from the bottom of my heart. I address myself to Messrs. Moore, Leslie, Billon, as also to the other Christians belonging to their church, to the bosom of which I desire to be admitted. I have had the happiness of spending some days at Monghyr, which afforded me the means of forming an opinion of the faith which they profess. I lay before them the grounds of my conversion. It is my heart that speaks at this moment, while I assure them that I was struck with the holy order that I marked in their place of worship on Sabbath the 13th of this month, with the ordinance of the Lord's Supper which I then saw administered, and with the striking and edifying discourse of Mr. L. These impressions are left on my heart, and never shall I forget what I must term *that* holy day. I have now, then, to request that pious congregation to receive me as a brother. I expect to be at Monghyr in about two months. How happy shall I be on that day on which I may be admitted a sincere member of their fraternity! May God grant me this boon, and his blessings upon the holy church which now causes my admiration, and is the object of my ardent desires."

## SEWRY (BEERBHOOM).

Letter from Mr. Williamson to Mr. Dyer, dated Nov. 6, 1829.

"I have lately got up four heathen boys schools in Sewry and the neighbouring villages. They already contain about thirty scholars in each, and are on the increase. I suppose forty will be their utmost limits, and indeed so long as the present common mode of teaching is continued, that number is fully as many as the master can well attend to. They depend for support chiefly on the civilians of the station and a few friends in other parts. I have been endeavouring to introduce Christianity, but have succeeded in a very small degree. In Calcutta, no difficulty whatever is experienced on this head, but here the case is very different. I think if I were to urge the matter farther at present than I have already done, I should lose my schools, in which you can easily conceive I am very much interested. A little patience and prudent perseverance through the blessing of God will do much. Our female schools, four in number, and containing in all about fifty pupils, are, I think, slowly on the increase. Their progress has been somewhat retarded this year, on account of a small diminution of allowance to the girls at their commencement. Christian books have been partially introduced into one or two of them; but the masters whose interest is identified with the number and progress of their scholars, are much afraid of the name of Christ. I am uncertain whether in my last I communicated the pleasing intelligence of four persons having been added to our native church at the commencement of the year. I am happy to say, that their conduct hitherto has not been unbecoming their holy profession; at least that of three of the four has been such as to confirm the favourable opinion entertained of them when admitted into the church. The other, an elderly man, seems to have taken too firm a hold of the

present world to be able to let it go to the extent his religion requires. On the first Sabbath of October last, two more were added to our numbers. They are both young persons, and appear to be true subjects of saving grace. With the exception of the old man, none of the above mentioned lately baptized persons have ever, as far as I know, worshipped idols, though the whole of their parents (now Christians) have. When I say 'now Christians,' I should be happy could I say evidently true Christians. How often I tell them they cannot serve two masters, that covetousness is only another form of idolatry, and that we must strive to enter in at the straight gate, yet still we seem as if we had neither ears to hear, nor hearts to understand. Now I am more convinced than ever that no power but that of the spirit of God can circumscribe our carnal hearts to love our Saviour and our God in sincerity and truth. Perhaps in such cases we are best employed in prayer; at least we are then most full of hope; for who can despair when imploring divine aid in the all-prevailing name of Christ? But let our prayers be what they ought to be, and sooner or later they will be answered in the best though not in our way. The persons formerly mentioned as having expressed a desire to become Christians are still living among us, and though pretty well acquainted with the fundamental truths of the Gospel are not yet such as I should like to baptize. Let them first appear at least to be baptized of the Holy Ghost. They are at present four in number, exclusive of children; two of whom are grown up, of which two, one is hopeful. Upon the whole it seems we are growing in numbers faster than we are growing in grace. I have nothing particular to say respecting the surrounding multitudes, further than that our labours among them continue as before, if not with increased energy. The only apparent results are a gradual increase of knowledge, and diminution of prejudice."

## LIST OF FOREIGN LETTERS LATELY RECEIVED.

EUROPE .....	Rev. W. H. Angas .....	Friedelsheim .....	April 11, 1830.
EAST INDIES ....	Rev. James Thomas .....	Calcutta .....	Sept. 30, 1829.
	Alexander and Co. ....	Ditto .....	Dec. 5, 1829.
	Rev. J. Williamson .....	Sewry .....	Nov. 6, 1829.
	Andrew Leslie .....	Monghyr .....	Sept. 26, 1829.
WEST INDIES ....	Rev. James Coultart .....	Kingston .....	Feb. 3, 7, 8, & 18.
	John Clark .....	Ditto .....	Feb. 6, 1830.
	Joshua Tinson .....	Ditto .....	Feb. 7, 1830.
	Joseph Earton .....	Ditto .....	Feb. 8 & 10, 1830.



WEST INDIES....	Messrs. R. Brooks and others	Kingston.....	Feb. 5, 1830.
	Rev Edward Baylis	.....Port Maria.....	Dec. 31, 1829.
	Ditto	.....Ditto	.....Feb. 2, 1830.
	James Mann	.....Oxford Estate	..Feb. 5, 1830.
	William Knibb	.....Savanna la Mar	..Jan. 30, 1830.
	H. C. Taylor,	.....Old Harbour	....Jan,
	Thomas Burchell	....Montego Bay	....Feb. 5, 1830.
	James Flood	.....Annotta Bay.....	Feb. 1, 1830.
	Joseph Bourn.....	Belize	.....Feb. 12 & 24, 1830.

*Contributions received on account of the Baptist Missionary Society,  
from March 20, to April 20, 1829, not including individual  
Subscriptions.*

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